T. MACCI PLAVTI
AVLVLARIA

WITH NOTES CRITICAL AND EXEGETICAL
AND AN INTRODUCTION ON
PLAUTIAN PROSODY

BY

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CAMBRIDGE
DEIGHTON BELL AND CO.
LONDON BELL AND DALDY.
1866.

T. MACCI PLAVTI
AVLVLARIA

Cambridge:
PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.

TO

T. HEWITT KEY, M.A.

PROFESSOR OF COMPARATIVE GRAMMAR IN
UNIVERSITY COLLEGE, LONDON,

THIS VOLUME IS DEDICATED

AS

A TRIBUTE OF THE SINCERE REGARD

OF THE EDITOR.

En, ueniam pro laude peto, laudatus abunde,
Non fastiditus si tibi, lector, ero.

PREFACE.

As the present work is intended to supply the wants of more than one class of readers, I think that on its completion a few words will not be superfluous in order to explain its origin and purpose.

In pursuance of my studies on the Aulularia, a first specimen of which I had given in my dissertation *de Plauti Aulularia* (Bonn, Marcus, 1864), I had as well as I could emended the text and collected much material towards an exegetical commentary. Easter 1865 I visited London to collate the MS. J in the British Museum. On my return to Manchester, I went over the text again, and in this way a critical commentary was at last produced which appeared to give a clearer idea of the textual history of this play than could be had from any former edition. In June, I went again to London, and there it was that Professor Key kindly encouraged me to publish my labours. Now, although I had at first planned nothing more than a critical edition of the Aulularia, I soon found that my book would be more useful and perhaps agreeable to a larger range of readers, if an exegetical commentary should be

added. It may be that only a few scholars will care f the critical notes, but surely many students will desire have explanatory notes, without which the edition wou to them be quite useless. As it is my opinion that Latin author can be advantageously explained in the san language, I have written my notes in English, though am well aware that in so doing I must rely on the fc bearance and kindness of my readers, who will, I hop not be very strict in the case of a foreigner whose a quaintance with the English language is of no very lon standing. I may say that I have read and studied the commentaries ever written on the Aulularia, an there scarcely can be anything of importance in the which would not be found in my notes. But at the san time, I have tried to avoid all unnecessary and supe fluous erudition which seemed to have no connexion wi the explanation of the text. On the whole I venture hope that a student will after the perusal of my not be sufficiently prepared for a critical study of the Plauti comedies. I have not thought my commentary to be place wherein to mention the names of former comme tators whenever I am indebted to them for explanatio or quotations; there is indeed a great deal of exegetic matter running through all commentaries, and well-know to every scholar; special mention has, however, be thought necessary in exceptional cases where peculi honour seemed due to the discovery of difficult explan tions or happy quotations Whether the original additio and illustrations given in the present commentary w be thought an improvement or not, I must leave my readers to decide.

In the Introduction I have chiefly endeavoured to give a brief, but clear and sufficient summary of the laws of Plautian prosody. This seemed the more necessary as the results of the investigations of Ritschl and other German scholars on this subject are either totally unknown or, at the best, but partially known in this country, and are moreover not easily accessible to the English student, they being scattered through Ritschl's Plautus and prooemia, and many volumes of German philological periodicals.

In concluding this preface, it gives me great pleasure publicly to acknowledge the manifold obligations which I owe to Dr. Ernest Adams, who has not only kindly touched my English style in many a sore part, but to whose hints and suggestions both the Introduction and notes are greatly indebted.

Thus I dismiss my book, though I feel that it stands in need of much indulgence and forbearance—I venture to say that it would be better if I could have written it at a place more favourable to philological studies than Manchester.

RUSHOLME, NEAR MANCHESTER,
May, 1866.

ERRATA.

Page iv. *l.* 28, *read* plautū *instead of* plantū
„ x. *l.* 30, *read* admitted *instead of* omitted
„ xli. *l.* 8, *after* longer words *add* and even of metrical complexes of two and more syllables
„ xliii. *l.* 10, *read* mn *instead of* mm
„ 84, *l.* 4, *omit* very.

INTRODUCTION.

I. *On the MSS. used in the present edition of the Aulularia.*

The text given in the present edition of the Aulularia is founded upon an accurate collation of three MSS., which have been thought sufficient to represent the textual history of this play. The MSS. made use of are as follows:

(1) B, the '*uetus codex*' of Camerarius and Pareus, now no. 1605 of the Palatine library in the Vatican at Rome. This MS., written in different hands in the eleventh century, consists of two separate parts, which owe their connexion to the bookbinder, the first containing the first eight, the other the last twelve comedies[1]. As this MS. is the oldest and best authority for the Aulularia, due care has been taken to represent its readings with the utmost accuracy. Pareus' second edition has therefore been made the basis of our own recension, but his statements about the readings of the MS. have been compared with Gruter's additions in his revision of Taubmann's edition[2], and Pareus' own *Analecta Plautina* which form the seventh volume of Gruter's *Lampas critica*. As far as possible, the different corrections which have been made in this MS., are accurately recorded in our critical commentary, though the oldest hand (B*a*) does not always give the correct reading itself, but frequently furnishes us with the means of finding it out by

[1] See Ritschl, *Proll. Trin.* p. 27—30.

[2] M. Acci Plauti comoediae, ex recognitione Jani Gruteri, qui bona fide contulit cum MSS. Palatinis. Accedunt Commentarii Fridrici Taubmanni auctiores...... apud Zacharium Schurerum MDCXXI.

way of a slight letter-change[1]. The orthography of this MS. has been adopted throughout, though modified with a due regard to manifest errors which must be attributed to the period when it was written. Pareus is generally pretty accurate in this respect, though he is not to be trusted throughout. Ritschl warns us in the preface to his first edition of the *Bacchides* to draw conclusions from Pareus' silence, and I have endeavoured to observe this restriction, though there are several passages where I found it impossible to ascertain the actual reading of the MS.; in such cases I always quote the authority which is responsible for the reading adopted in my text. Gruter, in his preface to Taubmann's third edition, p. xiv, enumerates the following words which Pareus generally spells against the custom of his time: *corrigere prorsus herus hera plurima pessimus efficio efflictum succenseo sexcenta simul heri surreptum fidicina tibicina thesaurus ueto*, spelt in Pareus' edition *conrigere prosus erus era pluruma pessumus ecficio ecflictum suscenseo sescenta semul eri subruptum fidicena tibicena thensaurus uoto*, and Gruter charges Pareus with adopting these forms in his text even where others actually occur in the MS. Now, it appears at once that almost all these forms are actually older and more genuine than those patronised by Gruter, and in not a few passages our commentary will show that Pareus expressly states his deviation from the MS. As to the omissions with which Pareus is charged by Gruter, a careful comparison has convinced us that, for the most part, they are perfectly groundless. There are, as far as we can prove, only two words in the list given by Gruter, which Pareus seems to spell against the authority of the MS., viz. *fidicena* and *tibicena*. Ritschl's apparatus gives the spelling *fidicinas* in B Most. 960, and in ABC Stich. 380, *tibicina* is found in the Stichus, *tibicinam* in the Mostellaria and Pseudulus. Pareus has *fidicena et tibicena* Stich. IV 1, 36 (= 542 Ritschl), but Ritschl expressly states *fidicina et tibicina* to be the spelling of the MSS. Nevertheless, the present edition of the Aulularia gives the word always with an *e* in the penult, because Pareus has the following note on II 4, 2 '*Tibicenasque*] Sic V. C. & Pal. sext. at τὸ *que* non est in V. C.', and accord-

[1] Quibus omnibus recte pensitatis intelleges non esse Veteris codicis correctiones unius certae normae lege generatim censendas, sed singulis in locis *sola ratione duce* aestimandas. *Ritschl*, praef. Mil. glor. xx.

ing to this statement the spelling *tibicenas* is actually found in this passage.

(2) J, a manuscript[1] in the British Museum, formerly belonging to the King's Library; it still bears the mark 15 C XI with which it is mentioned in Casley's 'Catalogue of the Manuscripts of the King's Library' (London 1734) p. 243. The MS. being as yet almost entirely unknown, I will here give a full account of its present state and its bearing on Plautian criticism.

The MS. 15 C XI contains first of all the *Tusculan questions* written in a hand of the tenth or eleventh century. The first leaf being wanting, it commences with I 4, 7 *ornateque dicere.* With folio 30ᵃ quite another hand begins which continues to the end of the Tusculans, fol. 58ᵃ; fol. 58ᵇ is left blank; fol. 59ᵃ Cicero *de inuentione rhetorica* begins written in a hand of the 13th century. Here, each page is divided into two columns; and the same continues in the *Rhetorica ad Herennium*, which commences fol. 86ᵃ. After the words '*et hic liber non parum continet littera*ꝝ *quē restāt in reliquis dicem*ꝰ' follows immediately in the same handwriting '*Etsi negociis familiarib*ꝰ *impediti uixsatis ocium studio subpeditare possum*ꝰ' etc. It ends fol. 112ᵇ '*hec ūia adipiscemur si rāes pceptōnis diligentia consequemur & exercitatione. Explicit.*'

Here the Plautian MS. begins. The general character of the handwriting is that of the end of the eleventh century, but perhaps it may be attributed with just as much reason to the commencement of the twelfth. The MS. is in a deplorable condition. In the corners of the pages the writing has totally disappeared; very often it is quite impossible to read either the commencement or the end of whole lines; some leaves, especially the first, are almost entirely destroyed. But this can be better seen in the Amphitruo than in the Aulularia, which has not suffered so much as other parts of the MS. I should have been inclined to think that the MS. was thus lamentably damaged by the great fire which destroyed a part of the King's Library in the year 1733, had it not been for Casley's observation '*lacerata sunt aliqua folia in principio codicis*' and p. 316, where he mentions the damages caused by the late fire, he expressly states that the MS. was 'preserved,' without adding any further observation. Moreover, the different MSS. now

[1] In the present edition the MS. is denoted by the letter J in accordance with Prof. Ritschl, *Proll. Trin.* p. 41.

contained in this volume seem to have been already thrown together in Casley's time, though the present splendid binding bears the date of the year 1757. As regards the age of the MS., I may add that Bentley attributes it to the tenth century; but there he is undoubtedly wrong. That Bentley knew the MS., was very probable, since he was 'Library keeper to His Majesty'[1] and his studies on the ancient comic writers gave him ample opportunity of consulting such a curious MS. I have, therefore, no doubt that Bentley means our MS. when, speaking in his note on Ter. Haut. tim. I 1, 20 about the line in the Aulularia which in the present edition is 241, but which in the MSS. stands after v. 390 (= II 8, 23), he says, '*Propere* a pluribus Codd. abest, *ut a Regio* 800 *annorum*. Lege: Nimſrum occidor, ni ſntro huc propero cúrrere.' The word in question is actually omitted in J (a fact of which we shall have to speak presently) and there neither is nor was any other MS. of Plautus in the King's Library which can claim an age of 800 years. I may observe that Bentley, however, did not hold this MS. to be the oldest source for the text of Plautus. In a note on Ter. Andr. IV 3, 13 he quotes a line from the Cistellarii II 1, 25 '*Abi quaerere ubi tuo iurando tuo satis sit subsidi*,' adding '*Ita codex omnium ueterrimus*,' and this is actually the reading of B[2]. In J we find it thus '*Abi querere ubi tuo iurando satis sit subsidii*,' i.e. J agrees here with Gruter's fourth Palatine MS.

The eight comedies contained in this MS. are arranged in the same order which we find in B: *Amphitruo Asinaria Aulularia Captiui Curculio Casina Cistellaria Epidicus*, which ends fol. 194^b, so that the Plautian MS. alone consists of 81 leaves. The space left on fol. 194^a is filled with the following lines:

> Exemplar mendum tandem me compulit ipsū
> Cunctantem nimiū plantū exemplarier istū.—
> Ne graspicus[3] mendis ꝓprias idiota reptis
> Adderet. & liber hic falso patre falsior essꝫ;

These verses, bad as they are, would still lead to the presumption that the MS. with which we have to deal, was not a mere imitation, but a

[1] So he calls himself on the title-page of the Dissertation upon the Epistles of Phalaris. London, 1679.

[2] Bentley neglects the spelling *querere*.

[3] Our poet (if it be not too much honour to call him so) means, of course, *graphicus*, and this he takes in the sense of *scriba* or *librarius*.

corrected copy of a very faulty archetype. Whether this presumption be true or not, we shall soon have to decide.

The last page of the MS. is filled with an extract on the critical signs used by the ancient grammarians taken from Isidor (Orig. I 20)[1], but without any indication of its source. It is written in the same handwriting as the preceding Plautian comedies.

Before entering into a detailed discussion of the critical value of this MS., I have to say a few words as to its general orthography. Generally speaking, it is much inferior to **B** in this respect: almost all the old spellings we find in **B**, are modernised in **J**. Our commentary will show that such forms as *thesaurus adolescens auunculus surripio surripui surreptum cum* etc. are much more frequent in **J** than *thensaurus adulescens* etc. as found in **B**. Nevertheless, not a few traces of older and better spellings are left, e. g. *aput optigit opturat* (302) *coruos* etc. I may confidently state that I have tried to be as careful as possible with regard to these *minutiae*, and I hope that nothing has escaped my eyes, the MS. having been collated by myself twice over and inspected again wherever a doubt arose. But there is one point in which this MS. differs essentially from **B**: viz. its treatment of *enclitics* and *proclitics*. I presume that this is a point very often neglected by manuscript-collators, although it seems to have a just claim upon our attention, as being an undoubted relic of antiquity which we ought to notice, if not to preserve. Ritschl has a few lines about it, *Proll. Trin.* cxv., where he mentions

apse = *ab se*, Trin. 79.
apstirpe = *ab stirpe*, ibid. 217.

both found in **B**. I may add that it is not difficult to collect many other instances of such spellings from Ritschl's critical commentary, e. g.

apste = *abs te*, Persa 50 (**B**)
allacuam = *ad laeuam*, Glor. 361 (**B**)
appatrem = *ad patrem*, Merc. 962 (**C**)
summanus = *sub manus*, Pers. 450 (**BCD** '*quod obscurare nolui*' Ritschl)

[1] See the reprint in Reifferscheid's edition of Suetonius' minor writings (Lipsiae 1860) p. 137 s.

In the first instance (Glor. 361) *allaeuam* is still visible, but has been corrected and changed into *ad laeuam*. From this one example, we may reasonably suspect that other instances of the same spelling were frequently found in the archetype of B, which were, however, obliterated by later revisions. Now, this spelling is prevalent in J, i. e. *proclitics and enclitics are generally written together with their respective words*, although I do not remember having found such assimilations as in the five instances quoted from other MSS. The same is observed in the MS. of Cicero's Tusculans and the extract from Isidor referred to, and in a curious MS. of the fourth book of Martianus Capella (*Harleianus* 3825, *saec.* IX). Prof. Key reports the same of a MS. of Livy in the British Museum, though unfortunately he does not state its probable age[1]. I have no doubt that many other MSS., if closely inspected, would show the same peculiarity of spelling. Its antiquity is proved by its frequent occurrence in very old inscriptions and by the testimonies of Priscian, Servius and even of Quintilian I 5, 27: '*cum dico* circum litora, *tamquam unum enuntio dissimulata distinctione, itaque tamquam in una uoce una est acuta: quod idem accidit in illo:* Troiae qui primus ab-oris.'. Priscian says p. 977, '*cum annitatur saepe praepositio sequenti dictioni et quasi una pars cum ea efferatur.*' The whole subject has been treated by Corssen, *über aussprache, vokalismus und betonung der lateinischen sprache* II. p. 254—321, where ample matter will be found to convince even the most incredulous of the truth of the assertion that *pronouncing such words as one was the invariable practice of the best times of the Latin language, and that this was frequently expressed by writing them together*[2].

[1] See Addendum to Key's Latin Grammar § 1465.

[2] The subject is, however, not yet exhausted, at least not so far as it touches Latin versification. It is my opinion (as will appear from the second part of this Introduction) that Latin poetry was, from the very oldest times down to the period of its extreme degeneration, under the absolute dominion of *quantity*: still, it cannot be denied in Latin poetry the common accent was of greater influence than in Greek. A careful observation of the *enclitics* and *proclitics* of the Latin would, no doubt, throw much light on many passages where we now consider metrical accent to be different from the common pronunciation of Latin prose. Prof. Key has some excellent remarks on this head in a Paper 'on Greek accentuation' (*Transactions of the Philological Society* 1855 p. 135 ss.)

I have not, however, adopted this way of writing, simply because it was never uniformly employed by the Romans themselves and seems to arise altogether from the habitual pronunciation, unless it was in some cases purposely adopted in consequence of grammatical theories.

These general remarks may suffice for the present: in my critical commentary I have not thought it necessary to repeat the express statements as to this peculiarity of writing on every occasion; on the contrary, I have ceased to do so after the first 250 lines.

The latest MS. I have made use of, is

(3) γ, *codex Harleianus no.* 5285, containing the first eight comedies neatly written in a hand of the 15th century. It consists of 97 leaves and has the Aulularia at the end after the Epidicus. After the last line of this play we read the following subscription:

ʼΑΓΑΘῌ ΤΥΧΗ
Ἡ ΒΙΒΛΟϹ, τοῦ Cωζομένου
τέλοσ. Kal Sextilis M. CCCCXV

The text of this MS. has been revised and corrected by at least three hands, but wherever the first hand is still legible, it gives almost always the same reading as found in J. The corrections made by other hands give us a fair idea of the critical labours which learned Italians bestowed on Plautus in the 15th century. One of the former possessors of the MS. has been very careful in adding all the quotations by Nonius in the margin, and so far as I have examined this point, he is not guilty of any omission.

There are many other MSS. of the Plautian comedies in the British Museum, which are enumerated in Hildyard's 'Recensus Codicum' in his edition of the Aulularia (Cambridge 1839). Hildyard promises to give all their readings, and if he really did, his commentary would be an interesting collection of the various readings of a great number of late MSS. But I may observe that Hildyard apparently omits many varieties which he considers to be of less importance: nevertheless, I have sometimes found his notes of some use, inasmuch as they enabled me to trace some emendations back to their first origin. In other respects, all those MSS. are quite worthless; if we have older authorities—and such BJ undoubtedly are—later MSS. have only a very

uncertain value, and the readings in which they differ from older authorities are to be considered as mere conjectures of the scribes or of some learned person whose emendations they adopted. To represent this class of Plautian MSS., which I may comprehend under the name of *corrected copies*, I have selected γ, simply because it is a dated MS. and unites in itself the different corrections of more than one emendator. It is interesting to compare with γ the readings of a MS. at Cambridge, mentioned by Hildyard, l. l. p. xv, which bears the subscription *Flor°. die uigesimo primo decembris* M. CCCCXV°: the two MSS. being written in the same year. (See 'Addenda.')

What I have said about Hildyard's MSS., applies to several other MSS. occasionally mentioned in my notes, e. g. the six *Palatini* and the *Langiani* collated by Pareus and Gruter, and the *Guelferbytanus*, *Helmstadiensis* and *Monacensis* of Bothe[1]—they all are later MSS. without any authority, though some praiseworthy emendations may be due to them. It is, therefore, of no use whatever to accumulate all their various readings, which I might have done easily: but moderation in this point seems to me wiser than superfluous industry. An editor should give all such readings as are actually of importance for the text itself or its history, but at the same time he should carefully avoid all unnecessary accumulation of insignificant variations of late MSS., or he runs the risk of tiring his reader's patience with a work which can have given neither amusement nor instruction to its author himself.

I may now proceed to examine more accurately the critical value of J and its relation to B. In doing so, I must briefly acquaint my readers with the stemma of the Plautian MSS. given by Ritschl, *Proll. Trin.* XXXVII. Ritschl allows J the same value as B, while he presupposes an unknown and non-extant MS. ζ as the source of *almost* all the other MSS. of the first eight comedies. Now, I do not presume to conjecture, whether Ritschl's knowledge of J was founded on more than Hildyard's partial collations: but however this may be, I can by no means agree with his view of the subject, though I may add that I found it very hard to dissent from so accu-

[1] I am inclined to think that Bothe sadly misrepresents the age of these MSS.

rate a judge of Plautian MSS. as Prof. Ritschl is, on whom I look otherwise with the veneration due from a former pupil to his old master. Still, *amicus Plato, amicus Aristoteles, sed magis amica ueritas*, as the proverb has it: and a careful comparison of the readings of **B** and **J** in many of the most important passages of the Aulularia having convinced me that **J** has no claim to the same authority as **B**, I do not hesitate to bring the proofs of my views before my readers, and I leave it to them to decide who is in the right.

I do not appeal to those verses which I have quoted before, and I prefer leaving them entirely out of the question: for it might justly be asked whether so bad a versifier as their author, was fit for an emendator of Plautian poetry. We shall, therefore, draw all our arguments solely from the *readings* of the MS. Now, even a superficial inspection of the critical commentary of the present edition will show numerous passages where **J**γ jointly differ from **B**. In not a few cases, it will be observed that **J** agrees with the other late MSS., i.e. the *Pall.*, *Lang.* etc. This fact might well be called strange, if **B** and **J** were really of equal authority and if Ritschl's assertions were well founded, *Proll. Trin.* XLI. '*ex illarum codice* *S* *repetendi* **B** *et* **D**...*repetendus* **J**...*repetendus denique is* (ζ) *qui fons exstitit reliquorum octo fabulas priores complectentium, saeculo autem vel* XIV *vel* XV *scriptorum fere omnium: quorum etsi pergrandis numerus est, tamen nullus uel ex* **B** *uel ex* **D** *uel ex* **J** *manauit*[1].' We shall now proceed to examine some passages, where **B** and **J** differ, and endeavour to draw our conclusions from them.

v. 153 is entirely omitted in **J** and many later MSS.; the same is the case with v. 423 and 450[2]. Again **J** not unfrequently differs

[1] **D** is a Vatican MS. (no. 3870) of the 12th century, described by Ritschl *Proll. Trin.* XXXII s. As this MS. contains all the comedies of Plautus, a collation of it would have been very useful for the purpose of the present edition, since it would, no doubt, have contributed much to give a solid basis to our view of the critical value of **J**. There is, however, no reason to suppose that the want of this MS. is to be regretted very much as far as the constitution of the text itself is concerned.

[2] These lines do not appear in the first editions of Plautus. Hildyard, who seems to know nothing of the critical importance of **B**, is quite perplexed as to these verses; on v. 423 (=380 in his ed.) he remarks '*interim uncis inclusi, donec cuius modi stet auctoritate certior sim factus*,' on v. 450 (=408) '*ne uestigium quidem apparet uersus istiusmodi etc....plerique recentiores a Camerario receperunt.*'

from B with regard to the distribution of the verses: e.g. v. 88. 286 etc. Sometimes words are omitted which we find in B, e.g. v. 78. 140 (where *sis* is substituted for *si quid uis*). 166. 241 etc., sometimes again we find the reverse, that J has one or two words more than B, e.g. v. 44. 55. 227. 340 etc. These passages (to which we might easily add others of the same description) suffice to prove that J actually is the source of many of the late MSS. of the first eight comedies, since in every one of them the reading of J is found in either all or at least several recent MSS. We need, therefore, not presuppose a MS. ζ as their source; for even if J itself was not their actual source, they would have to be derived from a MS. of exactly the same description.

But there is another circumstance which sadly impairs the usefulness of J for Plautian criticism: viz. that we must needs acknowledge that the verses at the end of the MS. contain truth; there seems to be no doubt that J actually is a corrected copy of an archetype which in itself was very faulty, but whose errors would have been more welcome to us than the emendations of an ignorant medieval grammarian. I shall now give some instances of these emendations only to show what they are like.

v. 789 the first hand of B gives *cur eiuias* instead of *cur eiulas*. The same must have stood in the archetype of J, where we read now *curre(e)i uias*—and the same is found in later MSS.

v. 651 B gives the old form *sociennus* in accordance with Nonius, but J has *socius:* this seems to be a metrical correction.

v. 557 J transposes the words *filias nuptiis* with the omission of a preceding *in*. It is difficult to find out any reasonable motive for this transposition; *in*, however, was quite superfluous and justly eliminated.

v. 306 B has *aquam plorat hercle* which might well be omitted, if we consider that a final *m* was very frequently dropt, as will be shown hereafter; nevertheless I have adopted the transposition found in Jγ and the later MSS., which seems to be required by the word *hercle*. See note on v. 48.

v. 56 *atasto* B, and the same error may have been in J's archetype: it was emended into *adesto*, the genuine reading being *adstato*.

v. 67 we find a ridiculous emendation in J's text instead of the genuine reading preserved in B. The emendator was happier in his conjecture on v. 81, though he simply did not understand the reading he found in his archetype, or else he would not have tried a conjecture at all.—I should not ascribe the reading found in J v. 141 to emendation: a grammarian who changed *sis* into *si* in another passage (v. 652), would not be ingenious enough to substitute *sis* for *si quid uis:* we are, therefore, of opinion that J's archetype differed here from B.—But what shall we say of the unhappy dexterity of our emendator who changed *facto*, which in his archetype was only a slight error for *factom*=*factum*, into *facta*, a form which in that passage sins equally against the metre and the grammar?—v. 253 J has a reading in its text which seems to be the conjecture of a grammarian; the same is added over the line in B.—v. 277 the traces of INMIXTVM were mistaken for MINIXTUM by the scribes of B, and instead of this *uox nihili* we have *mixtum* in J and later MSS., which is, however, against the metre.—My note on v. 343 gives two instances of J's inferiority to B. First, the genuine reading *facile* was corrected into *facere*, because the emendator did not understand the construction *quod te abstinere posse scio;* secondly, the distribution of the verses is in the worst confusion, though it is already wrong in B. The same passage shows the dependency of the later MSS. upon J.—The strongest proof, however, is v. 241, where J omits a word on account of the metre: the line is actually a trochaic septenarius, but by some strange accident it stands now among iambics. This the emendator tried to remedy by omitting a word which, if it is only for the sense of the line, may well be omitted[1].

I could easily draw more instances from other lines of the Aulularia or from other plays; but as I think the above passages fully sufficient to show the truth of my assertion, I leave it to curious readers to collect more examples for themselves, if they should be anxious to have them all together. It seems to me from the instances given that J is a corrected copy of an archetype which followed almost

[1] '*Propere* ante *Propero* inseruerunt Gulielm. aliique, sed in Nostris Scriptis non apparet.' *Hildyard.*

the same recension as B, though there were several discrepancies between them; but as to the present state of J itself, it is in every respect much inferior to B and must be used with much caution, since we can never know what is really due to its archetype or what to its emendator.

The critical commentary of this edition is intended to give all matter necessary to authenticate the readings in the text. I do not, however, aspire to the minute exactness of Ritschl's Plautus with regard to the many emendations and conjectures of modern scholars. I think it superfluous (at least for the purpose of the present edition) to give the exact references where the reader has to look for the emendations either adopted in the text or mentioned in the notes: it will, I suppose, suffice in every case to indicate their authors[1]. Sometimes, however, even a general note '*uett. edd.*' will be found; it means that the errors of the MSS. are already corrected in the editions *before* Camerarius. The readings of the *editio princeps*[2] are purposely omitted, since they are of no critical value at all.

As regards the leading principles of my criticism, I may say that I have been more conservative with regard to the MSS. than Ritschl generally is. '*Non omnes omnia decent*' is an old saying and a true one; and a genius like Ritschl may well venture to take more liberties with the text of the MSS. than other mortals can safely indulge in[3]. I may, however, console myself with the fact that, by returning to the readings of the same MSS., to which he had formerly paid so little respect, Ritschl himself has made his best discoveries in Latin grammar and in the history of the language in its earliest state. A still greater conservatism reigns in Corssen's book on Latin pronunciation, and in Studemund's dissertation *de canticis Plautinis*[4]. Still,

[1] Hare's emendations are taken from his manuscript notes on Plautus, which are now in the possession of the British Museum, under no. 5171.

[2] Venice a. 1472: see Ritschl, *Proll. Trin.* xxxv.

[3] *Non est is scriptor Plautus, quo cum ea quae tantis hodie laudibus mactari solet, religione ad ipsorum codicum fidem conformato fecisse operae pretium uideare.* Ritschl, *Proll. Trin.* LXVIII a.

[4] I avail myself of this opportunity to mention for the benefit of such readers as are not yet acquainted with it, a paper by Prof. Key 'Miscellaneous Remarks suggested by Ritschl's Plautus,' in the *Transactions of the Philological Society* 1861 p. 172—197. It is, as all the papers of Prof. Key, full of excellent remarks, though there are some points on which I should venture to dissent from his views.

I should be very sorry to learn that I had ever sinned against Bentley's immortal law '*rationem potiorem esse uel centum manuscriptis*': though I have no doubt that some of the best emendations in the Aulularia will still have to be found out, and I may hope that the present edition will contribute towards their discovery. I have only to add that all deviations from BJ in the text are marked by italics, a fact which, it is hoped, will be of some assistance to such readers as want to know how far they can safely rely on the given text without always troubling themselves to look down into the notes.

II. *On Latin pronunciation as seen in the verses of the comic writers.*

Anyone who undertakes the reading of Plautus and Terence being only acquainted with the rules of prosody and versification which he has learnt for Virgil and Horace, will be sorely puzzled to make out the verses of the above two comic poets: he will indeed find it not less difficult than Horace himself whose metrical principles are implied in the line '*legitimumque sonum digitis callemus et aure*' (*ars poët.* 274). But the ears of those Romans for whom Plautus wrote his plays, were by no means the same as those of the contemporaries of Horace, and it would be more than an anachronism, it would be the greatest injustice to the old poets, if we were to measure their versification by the refined laws of the Augustan period, or to blame them for not having adapted their verses to rules unknown to them. The principle which should guide us in our judgment of the verses of the comic poets, is pointed out by Cicero, *Orator* 55, 184 '*comicorum senarii* propter similitudinem sermonis *sic saepe sunt abiecti*[1], *ut non numquam uix in eis numerus et uersus intellegi possit,*' and in another passage, *Or.* 20, 67 '*apud quos (i. e. comicos poëtas), nisi quod uersiculi sunt, nihil est aliud quotidiani dissimile sermonis.*' These two passages must teach us how to deal with Plautian verses and language. Nevertheless, the truth was not found out for more than two centuries after the discovery of Plautus,

[1] This adjective involves no blame at all, being simply an equivalent to *humilis*, see *Or.* 57, 192 '*ita neque humilem et abiectam orationem nec nimis altam et exaggeratam probat.*'

and the first editors did not hesitate to find Greek forms and imitations of Greek constructions in Plautian language; and as to verses, they had either no idea at all of their laws and did not trouble themselves about them, or at the best, their notions were very vague and more like presentiment than the full possession of truth itself. François Guyet, a French scholar of the 17th century, was the first to study the versification of the comic poets, and though his results were intermixed with a great many errors (as, indeed, it could not be otherwise), his works seem to have given the first impulse to Bentley, if we may trust to the simple fact that many emendations of Bentley's in Terence are already to be met with in Guyet's '*commentarii*,' nay, even some of his caprices already occur there[1]. It is difficult not to say too much of Bentley's merits with regard to Plautus and Terence; but we may venture to assert that his edition of Terence will continue a standard book for philologers as long as classical philology shall be held in honour. Still, it would be totally preposterous to think that Bentley's famous '*Schédiasma*' gives the real key to the full understanding of Plautian prosody and metres. Gottfried Hermann, who through his excellent teacher Reiz had early become acquainted with Bentley's Terence, adopted and refined his views both in his editions of the Trinummus and the Bacchides, and in his '*Elementa doctrinae metricae*,' where he has often

[1] I cannot better account for this fact than by referring to an observation made by Prof. Fleckeisen on this point in a conversation we had some years ago. The future editor of an elaborate edition of Terence was, of course, well aware of the fact in question, and he assured me that in his critical commentary on Terence the note '*Bentleius, item Guyetus*' would be seen in many passages. He suspected that Bentley might have read Guyet's works and copied many of his emendations; years afterwards, when he published his own Terence, he might well have forgotten the real author of a great many of the conjectures he found scattered over the margin of his copy, and as he approved of them, he took them for his own. But how is it then, that Bentley sometimes mentions Guyet's name, but only to accuse him of vanity, levity and rashness? And how is it that Bentley is otherwise very careful to find out the first author of good conjectures, but very careless indeed to give Guyet his due praise? It is true, Guyet was nothing more than ingenious, a true French nature in this respect; his judgment never ripened and I can easily fancy that Bentley could not think much of him. His words on Davies may be well applied to Guyet '*laudo equidem conatum et ingenio tuo faueo, quod ubi semel maturuit, praeclarissimos fructus dabit. sed opus est* iudicio subacto' (*note on* Cic. Tusc. II 25). Guyet reached the age of 80 years, but his *iudicium* was never *subactum*. Nevertheless, it would be interesting to possess his book '*de prosodia uersuum Terentii et Plauti*,' which his sudden death did not allow him to finish.

occasion to speak of Plautian passages and to emend them. Ritschl, whose name will be connected with that of Plautus for ever, declares in his dedication of the Prolegomena to the Trinummus, that, next to the great Bentley, he considers Gottfried Hermann (whose pupil he was at Leipsic) as the sole guide in the emendation of Plautus. This admits, however, of many restrictions. Ritschl does by no means follow the same principles through his whole Plautus. Many facts which he did not acknowledge in his Prolegomena, were admitted in the prefaces to the different parts of the second and third volumes, some even were silently given up. What Ritschl now holds as to Plautian prosody etc., is developed in an excellent paper in the '*rheinische museum*' vol. XIV p. 400 ss., and the proofs of his views are partly to be found in the numerous '*prooemia*,' which he had to write twice every year while professor at Bonn. In the following sketch, Ritschl's present theories have been followed throughout, with the sole exception of our doctrine of the influence of the accent on Latin poetry, where we follow the views briefly developed by Böckh (*bericht der berliner akad. der wissensch.* 1854 p. 270 ss.) and more fully proved by Corssen in his book on Latin pronunciation.

But to return to the two passages quoted from Cicero,—we need not dwell upon the fact that for a full appreciation of Plautian metres and prosody, we must have a just idea of the oldest pronunciation of the Latin. A search after this will not fail to throw much light on the oldest history of the Latin language; it will, at the same time, show that many forms now found in the so-called Romanic languages were already anticipated in the popular speech of the times of Plautus and Terence. This accounts for the otherwise surprising fact that many of the youngest forms of the Latin language are either perfectly identical with the oldest forms or must at least be traced back to the same explanation. This point is duly appreciated and even somewhat overvalued in a paper 'On the metres of Plautus and Terence' by Prof. Key, which is appended to his treatise on the Alphabet[1].

[1] Prof. Key's system of pronouncing Latin verses may be called a *contractive* one, since he makes use of a contracted pronunciation of certain words even where metrical reasons (at least those generally accepted) would well admit the uncontracted forms. E. g. Prof. Key tells us to read *poëta cūmprim ām adscrībend āp-*

A. ARCHAIC LONG VOWELS.

In its most remote period, the Latin language was overburdened with long and heavy vowels. Some of these archaic long vowels are occasionally found even in later writers, but a great many of them appear still in Plautus and his contemporaries. They are, however, of rare occurrence in Terence, nay, some of them seem to have been entirely lost in the period between Plautus and Terence. In the following pages, all such lengthened vowels are mentioned as concern Plautus: but before undertaking their perusal, the reader must be cautioned against the opinion that Plautus always uses the syllables mentioned with the same (and no other) quantity; on the contrary, in his writings he assumes the greatest licence to treat them just as it is best for the verse. This is, of course, a great convenience for the poet, but sometimes very inconvenient to his reader.

1. In *declension* we find the following deviations from the common usage of the Augustan period:

a in the nom. and voc. sing. of the first declension was principally long in old Latin, as it is indeed in Sanskrit and in most cases of the Greek. That it must have been so, might, even in default of other proofs, have been concluded from the simple fact that the genitive *āī* would be left unaccounted for, if it was not for the length of the nom. *a*. (Ritschl, *rhein. mus.* XIV 400). But we really find it long in three lines of the old inscriptions on the sepulchres of the Scipios.

> honós *famá* uirtúsque glória atque ingénium
> *terrá* Publí prognátum Públió Cornéli.
> quoieí *uitá* defécit, nón honós honóre.

(Ritschl, *ibid.*) Nay, Bücheler shows (*jahrbücher für classische philologie* 1863 p. 336 s.) that in all the Saturnians which we have, the nom. and

pulit' (Alphabet p. 146), there being no metrical reason at all, why we should not admit a dactyl – ⏑́ ⏑ (*prim áni*) instead of the spondee *prim ám*. I am afraid that a general application of this system would reduce Plautian lines to a monotony which would entirely spoil the charm of conversational liveliness we find in the comic writers.

voc. *a* is constantly long. We find it long again in some lines of Livius Andronicus, Naevius and Ennius (*Ann.* 148. 484. 319. 433. 305 *ed. Vahlen*), and in a hexameter in the sepulchral inscription which Plautus is said to have composed for himself:

scaénast désertá: dein Risus Ludus Iocusque.

It is therefore by no means surprising to find that Plautus uses the same quantity in several passages of his comedies. This fact had already been acknowledged by Lindemann in *Trin.* II 1, 28[1], and in about a dozen passages by Weise[2], but it was again rejected by Ritschl. Nevertheless, Prof. Key was right not to be daunted in stating the fact Lat. Gram. § 88 p. 13 (5 ed.). Corssen gives three instances of it in Plautus (*ausspr.* 1, 330): Fleckeisen has 18 in his excellent paper on this subject[3], but there probably are still more to be discovered. One has been added in the present edition of the Aulularia, v. 135.

us in the nom. of the second declension is occasionally found long in Naevius:

dein póllens sagíttis inclutús arquítenens
sanctús Delphis prognátus Pútiús Apóllo[4].

There are, however, no instances of this quantity to be met with in Plautus, at least so far as our present knowledge goes; but he uses sometimes

bŭs (dat. and abl. plur.) as a long syllable: see *Aul.* 376. *Merc.* 919. *Most.* 1118. *Men.* 842. The same quantity appears in Virgil, *Aen.* IV 64[5].

The ending *or* in nouns of the third declension is frequently long. That it was originally long, might be concluded from the genitive *ōris* and from a comparison with the Greek ωρ. Thus we have *sorōr* Poen.

[1] *De prosodia Plauti* p. x in his second edition of the Captivi, Miles gloriosus and Trinummus, Lipsiae 1844. The last editor of the Trinummus, Mr Brix, gives the passage in question in accordance with Lindemann, though he seems unaware of this precedence. The instance which Mr Brix quotes from *Ter. Hec. prol.* 2 is very doubtful.

[2] See his index in his edition of Plautus, Quedlinburg 1838. Weise is one of those unfortunate editors whose books are much used and little praised: but his index is really praiseworthy.

[3] See Fleckeisen's '*kritische miscellen,*' Leipzig 1864, p. 11—23.

[4] See *Naevi de bello punico reliquiae, ed. Vahlen p.* 14.

[5] See Corssen, *ausspr.* 1, 359. It should be understood that the above references always apply to the readings of the MSS., which are however generally altered by Ritschl.

I 2, 151. *uxōr* Stich. 140. As. 927. The same is the case with the comparatives *stultiōr* Bacch. 123, *auctiōr* Capt. 782, *longiōr* Amph. 548, *uorsutiōr* Epid. III 2, 35[1].

er is long in *pater* Aul. 772. Trin. 645[2]. It has the same quantity in three passages in Virgil, *Aen.* V 521. XI 469. XII 13. The fact is well accounted for by Prof. Key, Lat. Gram. p. 437. To Corssen's objections (*ausspr.* 1, 362) I cannot attach the least importance. He puts a stress on the fact that the *e* of the nom. disappears in the other cases, and holds this to be a proof of its shortness: how, then, would he account for the η of πατήρ, which, nevertheless, makes πατρός in the genitive?

ēi. Originally the *e* in the gen. and dat. sing. of the fifth declension was always long[3]. Thus we have *fidēi* Aul. 575.

2. I will now proceed to enumerate those terminations in *conjugation* which sometimes preserve their original long quantity contrary to the general usage of the Augustan period.

In Plautus' prosody all those endings may be long where an original vowel is contracted with the root-vowel of the verb. Thus he has not only

ās ēs īs = *ais eis iis*

which even later times did not deviate from, but we find in his verses the third persons analogously long:

āt ēt īt = *ait eit iit*

This is admitted on all sides; see Key, Lat. Gram. p. 428, who quotes Ritschl's *Proll. Trin.* CLXXXIII. Prof. Key justly adds: 'There are not wanting similar examples in Virgil and Horace; but editors and teachers complacently get over the difficulty by attributing the unusual length to the so-called principle of caesura, or to poetical licence.' I am sorry to see the same error in Parry's Introduction to Terence p. LV, where the subjunctive *augeāt* (*Ter. Ad. prol.* 25) is attributed to the influence of '*ictus*': but the ending *at*, just as well as *bāt* in the imperf., was originally long, as will be seen from the second persons *ās bās* and

[1] Ritschl, *Proll. Trin.* CLXXV.

[2] According to the reading of the Ambrosian MS. See Key as quoted in my note on the passage of the Aulularia.

[3] See Key, L. G. § 147 and Lachmann on Lucr. p. 151.

the plural *āmus ātis*, and appears therefore in its real quantity in the passage alluded to. Thus we have *fuāt* and *sciāt* in Plautus, and *soleāt* in Horace (*Serm.* I 5, 90). It is the same with the imperfects *ponēbāt* (Enn. *Ann.* 314), *reuocabāt* (Verg. *Aen.* v 167), *amittebāt* (ibid. v 853)[1], and *erāt* (Hor. Sat. II 2, 47)[2]. It is the same with the ending *et* of the subjunctive (both present and imperfect[3]), and even Horace has *perirēt* od. III 5, 17. The ending *et* of the future belongs, of course, to the same series[4].

Nay, even the *it* in the present of the so-called third conjugation was originally long, e.g. Plautus has *percipīt* Men. 921, and Ennius *ponīt* (Ann. 484). Hence we must not be surprised to find similar unusual long vowels in Horace (*agīt* Serm. II 3, 260. *figīt* od. III 24, 5. *defendīt* Serm. I 4, 82) and in Virgil (*sinīt* Aen. x 433. *facīt* Ecl. VII 23. *petīt* Aen. IX 9). An explanation of this quantity is given by Corssen, *ausspr.* 1, 353: it will at once be understood by comparing the Latin and Greek forms of λέγω and *lego:*

λέγω *legō*
λέγεις *legīs* or *legeis* [*ei* = ī][5]
λέγει(τ) *legīt* or *legeit.*

We find the same quantity again in the third pers. sing. perf. Once, it is even expressed by the spelling *ei* = ī, Merc. 530, where the MS. A gives *redieit*, and it is well proved by many instances in Plautus and Terence[6], to which we have to add about eight different examples from Virgil, Horace and Ovid.—The same remark applies to the subjunctive

Lucian Müller thinks that the passages from Virgil must be corrected according to the authority of some MSS. See his observations on the whole subject of lengthened endings, *de re metr. p.* 326—333.

[2] The explanations which comparative philology affords of the original long quantity of these vowels, may be seen in Corssen, *ausspr.* 1, 349.

[3] I may quote an instance of this quantity from the *Pseudulus*, v. 58:

eum eó simul me mítterēt. ei reí dies

In this line, Ritschl and Fleckeisen insert *leno* after *me* and consider *simul* to be monosyllabic. This word seems however not indispensably necessary, and I am inclined to read the words in accordance with the MSS. Prof. Sauppe proposes to read: *cum eó simitu mitterer* (ind. schol. Gott. 18$\frac{55}{56}$ p. 4).

[4] Most of these originally long syllables were first pointed out by Fleckeisen, *neue jahrbücher* LXI 18 ss.

[5] Compare *scribīs* Hor. Serm. II 3, 1.

[6] The explanation of this fact is given by Prof. Key in his 'Miscellaneous Remarks on Ritschl's Plautus' p. 184 ss.

ending *erĭt*, the fut. perf., *ĭt* in *sĭt uelĭt mauelĭt*, nay even to the simple future *erĭt* ('he will be') and *bĭt* in *uaenibĭt* Most. 1160[1].

In the passive, the shortening propensities of the Latin language have chiefly displayed themselves in the first person of the singular. In Plautus we find sometimes the original quantities *ōr ār*[2], nay *ferār* is met with as late as Ovid (*Met.* VII 61). Analogously, the endings *er* and *rer* in the subj. were originally long.

It may finally be remarked that with the comic poets *es* ('thou art') is invariably long.

B. IRREGULAR SHORTENING OF LONG FINAL VOWELS.

All these long vowels are, however, of but occasional occurrence in Plautus and Terence—they are, indeed, nothing more than a few scattered traces of a period of the language, which was rapidly waning and dying away. The *general character* of the language in the times of Plautus was quite different. A destructive element had already commenced its powerful influence upon the language, and had already deeply affected and altered the original quantity of many endings and even of many root-vowels of Latin words. The accent in Latin never falls on the last syllable, and its tendency was to destroy the length of this last syllable[3], especially in case the word was disyllabic and had a short penult.

We find, therefore, in Plautus more instances in which the above mentioned archaic long vowels have been shortened than where they still retain their original quantity—and this must be attributed to the influence of the accent. But the language did not stop there; on the contrary, many short quantities are to be found in the comic poets which were either entirely rejected or but exceptionally admitted by later poets.

[1] See Corssen, *ausspr.* 1, 354—357.
[2] Corssen, l. c. 1, 360. See *Aul.* 214. 230.
[3] 'The latter part of a word is naturally liable to a less careful pronunciation.' Key, *Transact. of the Phil. Soc.* 1857 *p.* 295.

I shall first speak of the final vowels occasionally shortened in the rapid pronunciation of the times between the second and third Punic wars.

The long *a* of the first declension was not only shortened in the nom. and voc. (as it remained indeed ever afterwards), but even in the ablative, e. g.

> pró mală uíta fámam extolles, pró bonă partam glóriam
> Ennius ed. Vahlen p. 94.

The same happened to the *o* of the dat. and abl. sing. of the second declension, e. g. the abl. *domo* stands as a pyrrhich in the following two instances:

> unde éxit? :: unde nísi dom :: domŏ? :: mé uide :: etsi uídeo
> Glor. 376[1].

> domŏ quém profugiens dóminum apstulerat, uéndidit.
> Capt. prol. 18.

In the abl. *ioco* the final *o* is shortened *Bacch.* 75, where the reading of the MSS. is as follows:

> símulato me amáre :: utrum ego istuc ióçŏn adsimulem an sério?

and so Fleckeisen gives the line, while Ritschl writes

> *utrum ego iocón id simulem an serio.*

ero (dat. of *erus*, master) stands as a pyrrhich *Aul.* 584 and *Most.* 948. *bonŏ* is another example of the same kind:

> haéc erít bonŏ génere nata, níl scit nisi uerúm loqui
> Persa 645[2].

malŏ falls under the same head:

> malŏ máxumo suo hercle ílico, ubi tántulum peccássit
> Cas. IV 4, 6.

> séd etiam unum hoc éx ingenio málŏ malum inueniúnt suo
> Bacch. 546.

> cauĕ sís malŏ. quíd tu málum nam mé
> Rud. IV 3, 12.

In the last passage, Fleckeisen alters the metre by inserting *nunc* after *nam*.

[1] See Ritschl, *praef. Stich.* XVII.

[2] In this passage, Ritschl gives *bono* without the mark of ecthlipsis (*Proll.* CXLIV), i. e. he considers the final *o* to be shortened.

The abl. *modō* (which must not be confounded with the particle) stands as a pyrrhich *Aul.* 589:

eódem módo seruóm ratem esse amánti ero aequom cénseo

and *Pseud.* 569, where the MSS. give this reading[1],

nouó módó, nouom aliquid ínuentum adferre áddecet.

In this case, the words *nouo modo* are to be taken as a proceleusmatic, a foot which is very frequent in the first place of a senarius (see Ritschl, *Proll. Trin.* CCLXXXIX). With the same quantity we have in the *Trinummus* 602

quó modo tu istuc, Stásime, dixti, nóstrum erilem fílium

Lachmann (on Lucretius p. 116) calls the short quantity of this *o* 'mirabile:' Prof. Key, to avoid the unwelcome acknowledgment of such a fact, proposes the monosyllabic pronunciation *mo*, and to corroborate this conjecture, he appeals to the Roman way of abbreviating the word: *mō* ('Alphabet' p. 141). But I may observe, that by abbreviating the orthographical appearance of a word, nothing is insinuated as to its pronunciation[2]. Prof. Key's other argument is drawn from the Romanic languages, where *quomodo* appears in the shape of *com como come comme:* it would, no doubt, prove that *quomodo* really sounded like *quomo* (*como*) in the latest period of the Latin language, but would it explain the real nature of the general law whose slow but steady working at last degraded full words and endings to poor cripples? We recognise in Plautian prosody the beginnings and the first germs of a depravation of the Latin language, which came at last to a full development in the Romanic languages. We shall, therefore, not hesitate to explain Romanic forms from such shortened endings as we find in Plautus, but we shall be very cautious in remodelling the pronunciation of Plautian forms after the analogy of Romanic forms. The spirit of modern philology requires that the order of time should be observed and teaches us not to blend the peculiarities of the different

[1] Ritschl omits *inuentum* and thus restores *modo* to its usual measure. I am glad to see that Fleckeisen does not follow his example.

[2] If e. g. you would take the copy-books of a German student as a measure of his pronunciation, you would arrive at a great many surprising discoveries in German pronunciation; but I am afraid, they would all be repudiated by the actual pronunciation of those students themselves.

periods of any language[1]. If, however, it should need any further proof that in *modo* the final *o* was actually shortened, the word *not* being contracted to a monosyllable, it suffices to quote Horace, *Serm.* I 9, 43:

cúm uictóre sequór. Maecénas, quó modŏ técum?

In this case, the monosyllabic pronunciation *quómo* would violate the metre. And if we find the *o* shortened by so nice a judge of Latin prosody as Horace, we shall certainly not hesitate to acknowledge the same fact in the conversational language of Plautus.

A whole class of words belongs to the same category as the ablatives just mentioned: viz. prepositions and adverbs, in which the final *a* and *o* were originally ablative-endings. Thus we have *contra*, which is read with a short *a* in Prudentius and Ausonius[2], though it preserves its legitimate quantity in Plautus and the classic poets. In *frustra* the *a* is shortened by Prudentius and Martial[3], and the same quantity has been established for Plautus by Brix[4] in five instances, where Ritschl and Fleckeisen had, however, removed it by somewhat violent alterations.—All adverbs in *e* were originally ablatives[5], and their final *e* was, therefore, long; it became, however, short in many cases; it remained so ever afterwards in *bene* and *male*[6], while it was common

[1] The sense of these words is borrowed from Prof. Key himself ('*On the so-called A priuatiuum*' *p.* 8).—The list of contracted words, given by Prof. Key, ('Alphabet' p. 146—148) would require a great many additional observations, if the present writer really intended to examine each separate instance. But he has no intention to criticise all his predecessors, nor does he think it necessary always to state when he deviates from the views of other scholars. He has only to ask his readers not to think him unacquainted with really excellent labours in the same field, even when he does not expressly quote them; but taking notice of everything, would too much increase this Introduction, which the author first thought he could entirely dispense with. He may, however, state that almost the same views as those given here, will be found in Brix's Introduction to his edition of the Trinummus (Leipsic 1864), and that he is frequently indebted to Mr Brix for the instances quoted, though the order and arrangement in Brix's book differ totally from the present sketch.—The chapters of Ritschl's *Prolegomena* which deal with the same matters, are still very useful for finding examples of all kinds, but as to the doctrine itself propounded in them, there is not one page where the author could now dispense with many alterations. We must not, however, forget that it is due to Ritschl himself that we now possess sounder theories than in the year 1848.

[2] See Luc. Müller, *de re metr. p.* 341.

[3] L. Müller, *ibid.*

[4] See his Introduction to the Trinummus, p. 18.

[5] See Corssen, *ausspr.* 1, 335.

[6] See Key, L. G. § 770.

in *fere;* but in Plautus we find *probĕ* with the same short quantity (*Poen.* v 5, 1. *Pseud.* 603. *Persa* 650)[1]. The adverb *cito* had its final *o* common in all periods of Latin poetry[2].

The ablative-ending *e* of the third declension was originally long, e.g. in the following line from the sepulchral inscription of Scipio Barbatus:

> Gnaiuód patrē prognátus, fórtis uír sapiénsque.

In the comic poets, however, this ending is short[3].

i in the ablative of the third declension appears shortened in an anapaestic line from Plautus' *Bacchides* (1108)

> igitúr pari fortuna, aétate ut sumus, útimur :: sic est. sét tu.

This is the reading of the MSS. adopted by Fleckeisen.

The *i* of the dative is shortened in *canĭ:*

> cáni quoque etiam adémptumst nomen...
> Epid. II 2, 50.

u of the fourth is shortened in *manŭ* Trin. 288. It is the same with the *e* of the fifth, which is occasionally found short, e.g. *Poen.* IV 2, 68 *Fidĕ non melius créditur.*

[1] M. Crain, *plaut. stud. p.* 10. In the line from the *Persa* Ritschl expressly acknowledges the short final *e*.

[2] For Plautus see Ritschl, *Proll. Trin. p.* CLXIX; for later poets L. Müller, *de re metr. p.* 335, and on the whole point Key, L. G. § 772 with note.

Ritschl and Fleckeisen admit even *prospere* in an anapaestic line, *Pseud.* 574. It is, however, highly probable that this line is to be read as a trochaic octonarius:

> pró Iouis, ut mihi quídquid ago lepide ómnia prosperéque eueniunt.

The MSS. give *Iuppiter:* I have followed Bücheler's emendation (*rhein. mus.* XV p. 445).—In another anapaestic line, *Glor.* 1024, Ritschl reads with the MSS.

> age, age, út tibi máxumĕ cóncinnumst.

Prof. Haupt proposes to transpose the words as follows

> age máxume utí tibi cóncinnumst.

It is difficult to decide how far a licence would extend in the so-called 'free' metres; yet in the first instance we are entitled to remove it because trochaic metre follows; in the second I should not admit Haupt's conjecture.

[3] See Corssen, *ausspr.* 1, 332.—It may be useful to call the attention of scholars to an instance of a long *e* in the abl. sing. which as yet seems isolated, viz. *Capt.* IV 2, 27 (= 807 Fl.):

> túm pistores scróphipasci, quí alunt furfurē sues.

Camerarius and with him almost all editors give *furfuri*, which is a form of modern

In the datives *mihi tibi sibi* the final *i* was originally long and is still found so in Plautus and Terence, though both have it also short. Even the usage of the later poets was never constant, and the *i* in these words was always common[1]. It may be observed that Ritschl originally admitted the long *i* of *mihi tibi sibi* only in the *cantica*[2], but the number of contradictory passages being too great, he was at last compelled to abandon his theory[3].

In the same way we find the genitive-ending *i* of the second declension shortened in the word *eri* (=*domini*) Glor. 362. *uirĭ* Ter. Phorm. v 3, 4. *bonĭ* Truc. ii 4, 78 (=428 G.), and *nouĭ* ibid. ii 4, 32 (=382 G.). *pretĭ* Glor. 1061.—*malĭ* (nom. plur.) occurs *Pseud.* 142 (Fleck.)—the *i* of the locative appears shortened in *domĭ* (*Glor.* 194. *Most.* 281. *Trin.* 841. *Aul.* 73. *Pompon.* Ribb. com. p. 201) and in *herĭ*[4]. It may finally be added that in many cases *homo* and in most cases *ego* stand as pyrrhichs[5] (Ritschl, *Proll.* CLXVI. CLXIX).

I shall now enumerate the verbal endings in which the prosody of the comic poets allows short final vowels against the general usage of the Augustan period.

The final *a* of the imperative of the first conjugation[6] appears short in *rogă:*

> quándo uir bonus és, responde, quód rogó. :: rogă quód lubet.
> Curc. v 3, 30.

> úbi lubét, rogă : résponde̊bo, níl reticebo quód sciam.
> Men. 1106.

making, but Pareus expressly remarks that *furfure* is the reading in B and the *Pall.*, and the same is found in Jγ. Lindemann's note on this passage is very superficial. We see no reason to deviate from the MSS.

[1] See L. Müller, *de re metr. p. l. p.* 334.

[2] See *Proll. Trin. p.* CLXX and CCXXIII.

[3] See A. Spengel, *de uersuum creticorum usu Plautino, Berolini* 1861, *p.* 15. Ritschl, *praef. Men.* XIV. Comp. *Persa* 81 in Ritschl's edition.

[4] Even the nom. plur. *ae* is shortened in a line of the *Bacchides* (1139), if we credit Ritschl's text. The line is however better divided into two separate parts, and the words *stultae ac malae uidentur* are to be considered as an iambic dim. catal. See Spengel, *de uers. cret. usu Plautino p.* 24.

[5] *egŏ* Aul. 454. 562.

[6] Faërnus observes on Ter. Hec. iv 1, 43 that Martial has *pută:* see L. Müller, *de re metr. p.* 340.

satis sí futurumst :: rógă me uigintí minas
Pseud. 114.

rógă uelitne an nón uxórem...
Ter. Hec. IV 1, 43 (=558 Fl.)

rogă círcumducat : heús tu :: at hic sunt múlieres
Most. 680.

rogă, núm quid opus sit :: tú qui sonam nón habes
Poen. V 2, 48.

amă stands with this quantity *Curc.* I 1, 38

iuuĕntúte et pueris líberis, amă quód lubet.

The same short quantities are found in the following imperatives of the second conjugation:

cauĕ[1]*:*

Hégio, fit quod tíbi ego dixi : glíscit rabies : cáuĕ tibi
Capt. III 4, 26.

atque aúdin :: quid uis? :: cáuĕ siris cum fília
Epid. III 3, 19.

cauĕ praéterbitas úllas aedis quín roges
Epid. III 4, 1.

omítte, Lude, ac cáuĕ malo :: quid, cáuĕ malo?
Bacch. 147.

The same quantity will be found in the Aulularia (v. 90. 600. 610. 652). It is, however, very probable that the final *e* of *caue* was at a very early time entirely dropt, *au* being pronounced as a diphthong. This view rests on Cicero *de diu.* II 40: *cum M. Crassus exercitum Brundisi inponeret, quidam in portu caricas Cauno aduectas uendens 'cauneas' clamitabat. dicamus, si placet, monitum ab eo Crassum, 'caueret ne iret.'* (The same story is related by Pliny, N. H. XV 19.) But even the entire dropping of the final *e* presupposes a former shortening of the vowel, at least if we may trust the laws found out by the science of comparative philology. We find the same process in other forms derived from *caue-*, e.g. *cau*(i)*tum cau*(i)*tor cau*(i)*tio;* it is the same with *fau*(i)*tum fau*(i)*tor:* but in all these words Plautus

[1] See Hor. *Serm.* II 3, 38. 177. 5, 75. *Ep.* I 13, 19. Prop. I 10, 21.

still has the full forms *cauitum cauitor* etc., as shown by Fleckeisen, *ep. crit.* XXI[1]. In Plautus' time, we find the shortening process in its full vigour and working; in later times (and we must not forget that there are more than 100 years between Plautus and Cicero) those shortened vowels already began to be dropt. The conjecture that after a consonantal *u* vowels first began to be dropt, the ambiguous nature of this *u* giving rise to a diphthong, does not seem without foundation.

Another instance of a shortened *e* in an imperative of the second conjugation is *tacĕ* Aul. 325. Similarly we find
tenĕ:

> ádimit animam mi aégritudo : Stásime, ténĕ me :: uísne aquam?
> Trin. 1091.

> síu secus, patiémur animis aéquis. ténĕ sortém tibi
> Cas. II 6, 25.

v. 412 of the Aulularia furnishes us with a good example of the variable quantity of such words, since we must there pronounce the first *tene* as a pyrrhich, but the second as an iamb. A somewhat analogous instance occurs in Ovid's line '*ualē ualĕ inquit et Echo*' (see L. Müller, *de re m. p.* 308)[2]. We may further enumerate *docĕ* Aul. 431, *uidĕ* Trin. 763. Cas. II 6, 26, and *iubĕ* (see Ritschl *Proll.* CLXV). It may be useful to add that the same quantity of the imperative -*e* of the sec. conj. occasionally re-appears in the Augustan period, e.g. Ovid has *fauĕ* (am. II 13, 21) and *hauĕ* (am. II 6, 62), Persius (I 108) and Phaedrus (III 6, 3) have *uidĕ*. I may be allowed to quote

[1] We may add that even *caueto* would seem to follow this analogy in two Plautian lines:

> mŏx quom Saureám imitabor, cáueto ne suscénseas.
> Asin. II 2, 105.

> átque horunc uerbórum causa cáueto mi iratús fuas.
> Capt. II 3, 71.

These passages are, however, very doubtful and have justly been altered by Fleckeisen.

[2] A hexameter in a late sepulchral inscription in Burmann's Anthology gives the same prosody (II p. 154):

> semper perpetuo ualĕ, mi carissime coniux.

See Jo. Schrader's *Emendationes*, p. 218.

Luc. Müller's words (*de re m. p.* 340) 'etiam hanc licentiam intendere christiani, apud quos inueniuntur attenuata finali *timĕ dimouĕ praecauĕ arcĕ extorquĕ percensĕ.*'

The imperatives of the fourth conjugation show the same shortening propensity. Thus we have *uenĭ* (Persa 30) *abĭ* (Most. 66) *redĭ* (Aul. 81. 441. Truc. I 2, 106 = 210 Geppert).

It is not difficult to give more instances of all the cases mentioned, but I think those given will suffice to convince even the most incredulous of the existence of shortened final vowels in the prosody of the comic poets. I have not quoted many instances from Terence, but I should recommend to the readers of the present pages to peruse Parry's Introduction to Terence, which is, indeed, a very careful collection of all the prosodiacal abnormities of Terentian versification, though Mr Parry explains them in a very different manner. I may state that Mr Parry generally adopts Prof. Key's views, he being the writer in the 'Journal of Education' II 344 &c., as will be easily ascertained by looking into Prof. Key's prefatory letter to the 'Alphabet' (1844 p. 6).

We shall now briefly enumerate other verbal endings which appear short in Plautian prosody contrary to the usage of the Augustan period.

An originally long *i* was shortened in the passive infinitive[1], e. g. *darĭ* (*Plaut. Rud.* 960. *Ter. Ad.* 311. *Phorm.* 261), *patĭ* (*Aul.* 719), *loquĭ* (*Bacch.* 1104): see Ritschl *Proll.* CLXVIII. Corssen, *ausspr.* 1, 341, and in the perf. act. *dedĭ bibĭ stetĭ* (Corssen, *ibid.*) *adtulĭ* (*Aul.* 430) *occidĭ* (ib. 705[2]).—*o* was shortened in the first persons *eŏ agŏ uolŏ sciŏ sinŏ negŏ dabŏ erŏ cedŏ* (Corssen 1, 345): in the same way we have *iusserŏ* Aul. 439, which may be compared to *dixerŏ* Hor. *Serm.* I 4, 104. *oderŏ* Ou. *am.* III 11, 35. Other instances of a shortened final *o* from later poets are given by L. Müller, *de re metr. p.* 336. The imperative *dato* stands as a pyrrhich *Bacch.* 84, and it seems to have

[1] Comp. *fruĭ* Anth. Lat. Mey. 1164, 2.

[2] Compare *uicĭ* Anth. Lat. Meyeri 1157, 7. *fecĭ* ibid. 9. It is curious that the editor of the Anthology denies the short quantity of the final *i* in the perf. in another instance, 1165, 5 *finibus Ítalidé monuméntum uidĭ Vobérnae.* A pentameter ends *uixĭ dies* 1203, 12.

the same quantity in a line of Lucilius, if Lachmann's conjecture is right (L. Müller, l. c.). In Juvenal we have *estŏ* (VII 79) and in Martial *respondetŏ* (III 4, 7).

C. DROPPING OF FINAL CONSONANTS.

An accurate student of Plautian prosody will soon observe that, for scanning Plautian verses, he must very often free himself from the observance of the rules commonly taught under the head of *positio*. Nevertheless, he will at the same time see that an absolute negation of the laws of position in Plautus would be even worse, for then we should be at a loss to explain many cases of naturally short vowels lengthened by *position*. Most of the cases referred to will be explained by the following remarks.

The metres of Plautus and Terence testify a general tendency of the Latin language of their time to drop the final consonants of many words. This tendency was not confined to the Latin alone; on the contrary, we find it in most of the dialects of ancient Italy. Thus, to give a few examples, we have *uestikatu* = *uestigium*, *frehtu* = *frictum*, *facia* = *faciat* in Umbrian (Corssen, *ausspr.* 1, 41. 46. 29)[1].

It may be useful to premise that in many cases the Latin lan-

[1] I may add that the same process has taken place in many modern languages. E. g. a modern Greek is at liberty to say πόδι or πόδιν (= πόδιον, foot), χέριν or χέρι, χάρι or χάρις etc., nay in modern Greek popular poetry final consonants are very often cut off where they ought to stand, and even added where they have no grammatical right to appear.—The history of the English language furnishes abundant instances of all the same processes enumerated in this sketch of Plautian prosody: viz. the shortening of originally long vowels, the dropping of final consonants, the entire loss of whole inflexions. The English language is, in this respect, more instructive than many others, because though flowing from a richly inflected language, it has now lost almost all its inflexions. It will, in general, be found that all the laws detailed in the present paper are by no means arbitrarily assumed for a certain stage of the Latin language, but are in reality only special applications of the general laws which govern the growth and decay of all forms of human speech.

guage, when first used for literary purposes, had already lost final consonants: e.g. from the original genitives

mensa-is   seruo-is   re-is

we have after the loss of the final *s*

mensaī   seruoi   rei
mensae   serui   rē

The formation of the abl. sing. gives us another instance. Originally this case ended in *d*: *mensad seruod patred manud red:* this *d* was however dropt there as well as in the adverbs *faciled* etc., which were originally ablatives. These losses are previous to Plautus' time, and in his language we find but obscure traces of them left. We read in a few instances a nom. plur. of the sec. decl. in *is*[1], and the forms *med* and *ted* are still used by Plautus, not by Terence. (See note on v. 120). We may now proceed to enumerate those instances where final consonants are dropt (i. e. do not count with regard to versification) in Plautus and Terence, contrary to the usage of the later or classical language.

m. We learn from Priscian I 38 (Hertz) '*m obscurum in extremitate dictionum sonat,*' and Quintilian means the same IX 4, 40 '(m) *parum exprimitur...neque enim eximitur, sed obscuratur.*' On account of its weak sound, a final *m* was often neglected in writing both in nouns and verbs, as will be seen in numerous instances collected from the oldest inscriptions by Corssen, *ausspr.* 1, 110. This disregard of a final *m* seems to have been quite familiar to all the popular dialects of Latin throughout its different periods, and hence we have to explain hexameters ending *ardĕntĕm lŭcĕrnam, iuuenĭlĕm fĭgūram* (quoted from Meyer's Anthology 1223, 1. & 1171, 4 by Ritschl, *rhein. mus.* XIV 389)[2]. We shall therefore not be surprised to find many instances in which a final *m* is entirely discarded in Plautian prosody, e. g. *domum* is to be pronounced as *domu* Aul. 148 &c. We shall here not give any special instances of this fact, but it will be useful to draw the particular at-

[1] See Ritschl, *rheinisches museum* IX 158.
[2] A pentameter ends with the words *undecim post* ibid. 1203, 12: the final *m* must of course be dropt.

tention of our readers to the two words *quidem* and *enim*, which must frequently be pronounced as *quide* and *eni*[1] (Aul. 209. 496 etc.).

Even in later poetry, a final *m* was entirely disregarded, if the next word began with a vowel, this being the last trace of a licence which had formerly spread over a larger territory.

As to *s*, we have a very memorable passage in Cicero's Orator 48, 161 *quin etiam quod iam subrusticum uidetur, olim autem politius, eorum uerborum quorum eaedem erant postremae duae litterae quae sunt in 'optumus' postremam litteram detrahebant, nisi uocalis insequebatur. ita non erat ea offensio in uersibus quam nunc fugiunt poëtae noui. ita enim loquebamur 'qui est omnibu' princeps,' non 'omnibus princeps' et 'uita illa dignu' locoque,' non 'dignus'[2].'*

This licence is known to every reader of Lucretius, and its extension may be shown by a line from Ennius' *Annales* (601 Vahlen)

tum laterali*s* dolor, certissimu*s* nuntius mortis.

Corssen (*ausspr.* 1, 119 s.) gives a list of 15 words from inscriptions as old as the Punic wars, in which a final *s* is entirely omitted, and the same fact occurs again in inscriptions of the decline of the Roman empire. It would, therefore, be very surprising if no traces of it were found in the verses of the comic writers. As instances of it will be frequently met with in Plautus, we shall confine ourselves to some examples from the Aulularia. Thus we should pronounce

minus = *minu* prol. 18. 19.
nimisque = *nimique* 61.
nimis = *nimi* 493.

[1] Prof. Key ('Alphabet' p. 142), Ritschl (*Proll. p.* CXL. CLIII) and Bergk (*zeitschrift für die alterthumswissenschaft* 1848 p. 1130) assume a monosyllabic pronunciation of *quidem* and *enim*. It would be preposterous to deny the possibility of such a fact,—and indeed some arguments, especially one alleged for *enim* by Bergk—seem strongly to point to it. But as it cannot be concluded from the evidence of Plautian metres, we think it safer to follow a general theory which gives us an equally satisfactory explanation, instead of assuming an exceptional pronunciation which would after all not be supported by entirely undoubted arguments.

[2] The truth of Cicero's observation '*quam nunc fugiunt poëtae noui*' may be exemplified by comparing two lines of Ennius and Virgil. In Virgil (*Aen.* XII 115) we read *Solis equi lucemque elatis naribus efflant*, on which words Servius has the following note '*Ennianus uersus est ordine commutato: funduntque elatis naribus lucem.*' (See Ennius ed. Vahlen p. 85 and the passage quoted there from Marius Victorinus.) The reason which induced Virgil to change the order of the words appears at once.

prius = *priu* 206.
latus = *latu* 415.
magis = *magi* 419.
ullus = *ullu* 419.
uenimus = *uenimu* 426.
moribus = *moribu* 500.

We shall now easily understand such endings of iambics as the following, all of which are taken from Terence's Hecyra: *aúctŭs sit* 334. *defēssŭs sum* 443. *incērtŭs sum* 450. *expērtŭs sum* 489. *núllŭs sum* 653. *úsŭs sit* 878. Comp. *occīdistĭs me* Bacch. 313.

r was, in many instances, only a substitute for an older *s*, and we must, therefore, be prepared to meet with the loss of a final *r* likewise. Thus we have to pronounce *soro* (= *soror*) in a line from the *Poenulus* (I 2, 84)

> Sátis nunc lepide ornátam credo, sóror, te tibi uidérier.

and in two short anapaestic lines from the *Stichus* (18 and 20):

> haec rés | uitae | me, sóror, | saturant —
> ne lácru|ma, sóror, | neu túo id | animo —

Another line in the same play furnishes a fourth example of the same pronunciation (v. 68):

> quíd agimús, soror, si óffirmabit páter aduorsum nós :: pati —

In Terence we have the same, *Eun.* I 2, 77

> soror díctast : cupio abdúcere, ut reddám suis.

This is the reading of the Bembine MS., and the prosody of *-soro dict-* was already rightly explained by Faërnus in his note on the passage[1], but in Parry's edition we find the reading of some late MSS. *soror est dicta* in the text. I cannot understand such inconsistency, since Parry himself allows a 'contracted' pronunciation for *soror* (Introd. XLVI).

[1] Liber Bembinus quocum hic consentiunt omnes fere libri recentes—nec uersus repugnat, si abicias *r* ex *soror*, ut primus pes sit anapaestus. FAERNVS.—If we adopt Corssen's views (*krit. beitr. zur lat. formenlehre*, p. 399 *s.*), we should have to acknowledge the possible dropping of a final *r* only in those words where it had supplanted an original *s*. The sole exception to this law would be *pater*, and this instance has been neglected by Corssen.

The word *color* must be pronounced as *colo* in the following line:

color uérus, corpus sólidum et suci plénum.
Ter. Eun. II 3, 27.

and *amor* loses its final *r* in Ter. *Andr.* I 5, 26

amor, mísericordia húius, nuptiárum sollicitátio.

pater follows the same analogy, e. g.

né tibi aegritúdinem, pater, párerem, parsi sédulo
Trin. 316.

quíd ego agam? pater iam híc me offendet míserum aduenieus ébrium
Most. 378 (according to the MSS.)

pater uénit. sed quid pértimui autem, bélua
Ter. Phorm. IV 2, 11.

Prof. Key tells us to pronounce *père* in these cases. The possibility of such a pronunciation is questioned by Ritschl (*Proll. Trin.* CLV) whose words are as follows 'In quibus (*i. e.* monosyllabis) si etiam *pater* habitum est, eius rei et rationem et documenta desidero. et omnium minime ex eo argumentandum esse quod, ut e *soror* monosyllabum *soeur*, ita e *pater* similiter factum esse *père* dicunt, uel hinc intelligitur quod, etsi *frère* quoque et *mère* e *frater* et *mater* contracta sunt, tamen haec latina nec contendit quisquam nec poterit contendere unquam monosyllaba fuisse.' This is, indeed, the best argument which can be alleged against Prof. Key's way of pronouncing and contracting Latin words according to the analogy of the corresponding French forms; but has it been understood and appreciated by Mr Parry? This scholar accuses Ritschl of 'losing sight of the difference in quantity' between *frater mater* and *pater*[1]. But Ritschl's argument is entirely based on this very same difference. He means that, if we once begin to remodel the old pronunciation of the Latin after the French, we must be prepared to find a contracted pronunciation of *mater* and *frater* just as well as of *pater*, all these words being treated alike in French as *mère frère père*. But we never meet with *mater* or *frater* as monosyllables, *on account of their different quantity*, and this fact proves that, as we cannot draw a sound conclusion from *mère* and *frère* as to *mater* and *frater*, we cannot consequently rely upon the comparison

[1] Parry's Introd. to Terence, XLVI.

of *père* and *pater*. And indeed in Plautus or other poets, we never find *mate* and *frate* = *mater* and *frater*, though in a Faliscan inscription we actually read MATEHECUPA, *i.e. mater hic cubat*[1]. But this is of course a low dialectic corruption[2].

In the same way, we have to explain the loss of a final *t* and *d*. An old form *hau* (instead of *haud*) owes its existence to this process (see note on v. 170): it was used until the time of Tacitus, if we may trust the authority of the Medicean MS. In the Aulularia we have *apu* (= *aput* or *apud*) in several instances (v. 83. 340. 736.), in the same we should pronounce

caput = *capu* 422. 423.
erat = *era* 421.
ut = *u* 320.
decet = *dece* 136. (See M. Crain, *plaut. stud. p.* 10).

The preposition *ad* is thus often degraded to a simple *d*, e.g.

séd ăd postrémum *Poen.* IV 2, 22.
quís ăd forés est *Amph.* IV 2, 1.
et ăd pórtitóres *Phorm.* I 2, 100.
ut ăd paúca rédeam *Phorm.* IV 3, 43.

But it would be superfluous to accumulate more instances of this fact: we shall only add that even *nt* was entirely dispensed with in the rapid pronunciation of the time of Plautus. Bentley has quoted in his Schediasma (p. xv ed. Lips.) the following instances:

solent ésse = *solĕt ésse.*
student fácere = *studĕ fácere.*
habent déspicatu = *habĕ déspicatu.*

To these we might easily add other instances from Plautus, but to prove the existence of such forms as we assume here in the metres of

[1] See Ritschl, *corp. inscr. lat.* I 89.

[2] The real explanation of such forms as *père mère frère* is obvious. We have, of course, to go back to *patre matre fratre;* the *t* gradually disappeared, as it was already assimilated in *parricida*, and after the language had lost all differences of *quantity*, i.e. when the accent decided the length or shortness of a vowel, the three words, though originally different, were thrown together under one head and dealt with after the same laws. We need not add how dangerous, nay how fallacious, it would be to draw inferences from the French with regard to the pronunciation of Latin. I do not hesitate to accede to Ritschl's assertion 'omnino tam esse lubricum hoc genus comparationis arbitror, nihil ut inde proficias.' (*Proll.*, *l. l.*).

the comic poets, we mention the form *dedro*, which in an inscription from Pesaro stands as an equivalent to *dederunt*. This form is an unmistakeable precursor of the corresponding Italian form *diedero*[1].

The final letters *m s r t d* are more frequently dropt than two others which we have yet to mention. The first is *l*, which is sometimes cut off in the word *semol* (*simul*), e.g. *Aul.* 617. *Glor.* 1137. Ter. *Eun.* II 2, 10. *Haut. tim.* IV 5, 55[2]: the second *n*, which is dropt in the word *tamen* in such passages as *Glor.* 585. Ter. *Hec.* V 4, 32. *Ad.* I 2, 65. *Eun.* V 2, 50. These two cases are, however, not generally acknowledged[3]. Sometimes the final *n* is dropt in such forms as *rogan uiden iuben* etc.

It may finally be observed that all monosyllabic prepositions occasionally drop their final letters, e.g. *in* should be pronounced as *ĭ* Capt. IV 2, 97. Poen. IV 2, 82. 2, 13. 5. and oftener; *ab* as *ă*, and in the same way we might explain the short quantity of *ex* (e.g. *Stich.* 716. *Merc.* 176.) though in many cases it suffices to assume the soft pronunciation of $x = s$[4]. This would explain the short quantity of *senĕx* in such lines as *Aul.* 293.

senĕx ópsonari fíliaĭ núptiis,

but we should entirely drop the *x* in such lines as *Rud. prol.* 35

senĕx qui húc Athenis éxsul uenit, haú malus

[1] See Corssen, *ausspr.* 1, 71. The secondary form of the 3 pers. plur. perf. *ere* instead of *erunt* owes its origin to the same process.

[2] These instances are taken from Corssen, *ausspr.* 2, 96. Corssen contends (*ausspr.* 1, 79) that a final *l* was never dropt on account of its marked pronunciation. He assumes therefore what he calls an 'irrational' pronunciation of the vowel of the first syllable. I do not hesitate to adopt Guyet's view as given in his note on Ter. *Eun.* II 2, 10 'τὸ *l* in *simul* eliditur, ut ultima syllaba corripiatur. idem factum Hecyrae IV 1......idem et in senario illo Turpilii apud Nonium Marcellum [Ribb. Com. p. 94 v. 194] *simul circum spectat: úbi praeter se néminem.* apud Plautum *Capt.* III 4, 19 [551 Fl.] ibidem τὸ *l* in *procul* eadem causa elisum est in septenario: *proín tu ab istoc prócul recedas*...' This is the reading in BJ, which Fleckeisen would certainly keep now, if he were to revise his first volume. At present he gives *apscedas* instead of *recedas*. Surely, Corssen would not say that the *o* in *procul* was irrational.

[3] The dropping of the final *n* in *tamen* may be inferred from the passages given above (we are indebted for them to Corssen, *ausspr.* 2, 95); but not from Festus p. 360 'antiqui *tam* etiam pro *tamen* usi sunt,' since Corssen shows (*krit. beitr. zur lat. formenl.* p. 273—279) that the passages quoted by Festus do not prove that *tam* was ever used as an equivalent for *tamen*.—In the Umbrian dialect we find *nome* for *nomen* (Aufrecht u. Kirchhoff, *umbrische sprachdenkmäler* 2, 407).

[4] See Corssen, *ausspr.* 1, 125. 2, 478.

D. SHORTENING OF OTHER LONG ENDINGS.

It will be found that final syllables in which the vowel was long by nature were not shortened by the sole influence of the accent, unless the words to which they belonged were originally iambs[1]. We have yet to mention that the same shortening process affected even such endings as would seem to oppose the strongest resistance to every attempt to shorten them: *ăs ŏs ĕs ĭs ŭs*, and sometimes not only are the vowels of these endings shortened, but even the final consonants dropt. Some instances will serve to exemplify this observation.

1. Thus the ending *ăs* appears shortened in *bonas foras negas*:

bónăs ut accumst fácere, facitis
Stich. 99.

fórăs, forās, lumbrice...
Aul. 620[2].

quíd, forās? forăs hércle uero
Stich. 597.

ípso abiít forăs, mé reliquit
Poen. v 5, 4.

tún negăs Tyndarum ésse? :: négo inquam :: tún te Philocratem ésse ais?
Capt. III 4, 39.

síc sine igitur, sí tuom negăs me ésse, abire líberum
Men. 1028.

In the last two instances, we give the reading of the MSS. which has been altered by Ritschl, *Proll. Trin.* CXLVIII. In the line from the *Captiui* the accentuation *Tyndárum*, which in accordance with Ritschl

[1] Exceptions to this rule would be *adtulī occidī* and *iusserō*. But the first may be explained from *tulī*, and *iusserō* follows the analogy of the short *o* of the present. *occidī* occurs in an anapaestic line, i.e. in so-called 'free' metre. *frustrā* (p. xxiii) is quite isolated.—With regard to the dropping of final consonants, we have to modify our statement. *s* and *m* were indeed so frequently dropt that the prosody of the antepenult cannot be considered to limit the extension of this licence. But in all other cases the law given above would apply to the dropping of final consonants just as well. See our remarks on *pater* and *mater* p. xxxiii.

[2] I quote Taubmann's note on this passage, simply to show that his view of the fact in question was quite correct. 'Critici posteriores non admisere, quod ignorarent *foras* utranque syllabam habere breuem: ut liquet uel ex Poen. v 5, 4. Stich. IV 2, 1 & IV 4, 55.'

is adopted in Fleckeisen's edition, seems to be against the general habit of Plautus, the metre running much smoother, if read according to the accentuation given by us.

2. In the same way we find *ŏs* in *nouos uiros dolos*:

uirŏs nostros quibus tú nos uoluisti
Stich. 98.

mágnificó uolo mé summós uirós áccipere...
Pseud. 167 (according to the MSS).

dúplicis triplicis dólós perfidias, út ubi cum hostibús congrediar
Pseud. 580 (according to the MSS.)

sempér datores nóuŏs oportet quaérere
Truc. II 1, 33 (=245 G.)

nouós ómnis mores hábeo, ueteres pérdidi
Truc. III 2, 9 (=665 G.)

Another example (*Trin.* 78) does not belong to this head, and will be mentioned hereafter.

3. Analogously we have *ŭs* (acc. plur.):

mánŭs ferát ad papíllas, aut labra á labris numquam aúferat.
Bacch. 480.

This is the reading of the MSS. adopted by Ritschl, while Fleckeisen follows Brix's transposition: *ád papillas mánŭs ferat* and considers *manus* to be a monosyllable (*mnus*).

4. It is the same with *ĕs* (*ĭs*):

fóris pultabo. ad nóstras aedis
Trin. 868.

. ouĭs ín crumina hac húc in urbem détuli
Truc. III 1, 11 (=644 G.)

bouĕs and *ouĕs* are generally explained by admitting a monosyllabic pronunciation, see Ritschl's *Proll.* L. For *bouĕs* see *Aul.* 232. *Pseud.* 812.

somnóne operam datis? éxperiar, forĕs án cubiti ac pedĕs plús ualeant.
Stich. 311.

te hás emisse. nón tu uidĕs hunc uóltu ut tristi sít senex.
Most. 811.

non uídĕs referre me úuidum retó sine squamosó pecu?
Rud. 942.

Archínam :: mala tu fémina's : olĕs únde es disciplínam.
Truc. I 2, 29 (=183 G.)

sí tu ad legioném bellator clúēs, at in culína ego.
Truc. II 7, 54 (=604 G.)

Another instance of the same kind is *habēs* Aul. 185 and Pseud. 161.

5. In the same way the ending *īs* in the dative and ablative plural of nouns and in the present of verbs is occasionally shortened:

ex graécis bónīs latínas fecit nón bonas
Ter. Eun. prol. 9.

quós penes mei fúit potestas, bónīs meis quíd foret ét meae uitae
Trin. 822[1].

bonīs ésse oportet déntibus lenám probam : adridére
Truc. 1, 14 (=226 G.)

satin sí quis amat, nequit quín nili sit átque ímprobīs ártibus se éxpoliat.
Truc. II 7, 2 (=549 G.)

uírīs cum summis, inclutae amicae
Pseud. 174.

múltis súm modīs círcumuentus . . . .
Ennius (ed. Vahlen p. 96, Ribb. Trag. p. 15.)

is mé scelus auro usque áttondit dolīs dóctis indoctum út lubitumst
Bacch. 1095[2].

at pól ego abs te concéssero : : iamne ábīs? bene ambuláto
Persa 50.

peregré quoniam aduenīs, céna datur.
Truc. I 2, 28 (=129 G.)

The last instance should be explained from the simple form *uenis*, which would, of course, fall under the general rule.

A very strong instance of a shortened final syllable occurs in the *Bacchides* (48):

póteris agere : atque ís dum ueniat, sédēns ibi opperíbere.

For even if we allow that an *n* before an *s* disappears in many instances, the long quantity of the *e* would still remain unaltered: yet we must here admit a short pronunciation of the syllable *ens*. Ritschl changes the reading of the MSS. by transposing *atque ibi sedens, dum is ueniat, opperibere*. Fleckeisen is true to the authority of the MSS.

All these short quantities are, of course, of but occasional occurrence; but they suffice to show the large extension of a very dangerous propensity of the Latin language in Plautus' time, which was fast

[1] *meis* and *meae* should be pronounced as monosyllables.

[2] This is the reading of the MSS. adhered to in Fleckeisen's edition.

making its way and left permanent traces. I do not forget that such strong violations of natural prosody as those given above, will probably appear very barbarous to us and I know that many scholars will therefore treat them with obstinate incredulity, yet an impartial consideration of the matter would show that there is at least no *rational* difference between the shortening of *dĭt ĕt ĭt* and of *ăs ĕs ĭs ŏs:* only the first we accept, because it remained short ever afterwards; the latter appears strange to us, because the literary language of later times returned to the original long quantity. To be brief, most people readily acknowledge the *fait accompli*, while they obstinately close their eyes to the traces left by a destructive and revolutionary power in the popular speech of a certain period, because the same tendencies were afterwards purposely checked and could not therefore manifest themselves in the literary dialect of a more cultivated period. But for such as are determined not to acknowledge any difference between literary and popular dialects, these pages are not destined.

The shortened quantities of these syllables have indeed been doubted by Ritschl, who in his edition of Plautus gets rid of them partly by very free conjectures, partly by assuming the extrusion of the radical vowels of the words in question. I propose to give a brief criticism of the latter point, in translating a passage from M. Crain's excellent paper '*plautinische studien*' p. 12:

'G. Hermann (*el. d. m. p.* 65) considers *domi boni mali malum* as monosyllables in many passages, though he has never given his arguments for the possibility of putting together such thoroughly different cases. In accordance with G. Hermann's views, Ritschl establishes a monosyllabic pronunciation for *enim aput quidem fores manus senex simul*, on which he remarks '*quae quis tam prauo iudicio est ut correptis potius ultimis syllabis quam pronuntiando elisis primis dicta esse contendat?*' (*Proll. Trin.* CXL. *s.*) But where are the proofs for the possibility of extruding a radical vowel [in Iambic words][1], to preserve

[1] In adopting Mr. Crain's criticism, I do not forget that amongst the numerous etymologies of Latin words given by Prof. Key we find some 'compressions' of iambic words into monosyllables, e.g. *trux* is said to be a compression of an original *torux* (Trans. of the Phil. Soc. 1856 p. 326). But I believe, Prof. Key himself would not use a very uncertain, though ingenious, derivation as a proof of an otherwise hypothetical explanation of Plautian prosody. We shall of course be ready to

which in its integrity must always be considered to be the tendency of language? It is true, Ritschl says '*quid? quod ne usu recepta quidem monosyllaba scriptura alius uocis cuiusdam de uera ratione admonuit? nam quid est quo a monosyllaba* bonas *uel* senem *forma* mnas *differat pro* minas *scribi solitum?*' (p. CXLIV). I intentionally give this passage without the least omission, as it would otherwise be incredible that Ritschl could have written such things. Any one would at once see that here Ritschl actually compares matters of a very different character. We want the proofs for the extrusion of a radical vowel in *Latin* [Iambic] words, and Ritschl alleges the *Greek* μνᾶ, which the Romans (to whom the joint consonants *mn* in the beginning of a syllable are perfectly unknown) transformed into *mina* by inserting a short *i*: but of course, the Greek form could equally well remain in use. That a Roman could not say *snex* instead of *senex*, *mnus* for *manus*, *qu'dem* for *quidem*, seems, in the absence of any satisfactory evidence to the contrary, pretty clear; and indeed such forms as *am'r* and *en'm* (*Proll. Trin.* CXLVII.) may be good enough for Etruscan or Polish, but they are no Latin.'

The same arguments as those alleged in this extract, will be found in Corssen's *ausspr.* 2, 108 ss. Ritschl has now himself entirely altered his theories, and I should not even have mentioned his former views, had it not been for the presumption that most of the current information about Plautian prosody in this country is derived from Ritschl's *Prolegomena*, which, it must be repeated, are in this respect entirely antiquated.

I may add that, in accordance with the short quantities of *uidēs abīs* etc. we find *uidĕn rogān iubĕn adīn redīn* etc., forms which stand for *uidesne rogasne iubesne adisne redisne*: see Corssen, *ausspr.* 2, 104.

abandon our theory as soon as we learn of an iambic word actually extant in olden times, and afterwards compressed into a monosyllable by the loss of the vowel of its first syllable. As things stand now, we can only say that such forms as *smul snex mnus mlus prcul* have by no means the appearance of Latin. For *trux* see moreover Corssen, *krit. beitr. zur lat. formenl.* p. 147.

E. FURTHER INFLUENCE OF THE ACCENT.

In all the instances which we considered in the preceding pages, we confined ourselves to the quantity of the final syllable and it appeared that all the changes in question were limited to a certain number of iambic words. We shall now consider the accent in its influence on the un-accented syllables of polysyllabic words.

It was the general tendency of the Latin language of these times *to hurry over the un-accented parts of longer words, in order to lay all the stress on that syllable which was rendered prominent by the accent.* But even here no long syllable could be shortened unless preceded by another short syllable, i.e. only original iambs were changed into pyrrhichs. This will be examined in detail and exemplified in the following remarks.

We first propose to consider such cases as actually fall under this head, but might also be explained from some secondary facts.

Many seeming violations of prosody will be explained by the fact that doubled consonants were unknown in Plautus' time, they being first introduced into the Latin language by Ennius[1]. Thus we find that in many instances *ll* does not affect the quantity of the preceding vowel, e.g.

> supellectile opus est : ópus est sumptu ad núptias.
> Ter. Phorm. IV 3, 61.
>
> taco átque parce múliebri supelléctili
> Poen. V 3, 26
>
> íd conexum in úmero laeuo, éxpapillato bráchio
> Glor. 1180.

According to a passage of Pliny, preserved by Priscian I 38 '*l* exilem sonum habet, quando geminatur secundo loco posita, ut *ille, Metellus.*' This was the reason why in many names ending in *lius* the *l*

[1] Festus, u. *solitaurilia* p. 293.—'Geminatio consonantium nulla ante Ennium, ferme ex aequo fluctuans ab a. circiter 580 ad 620, praeualens ab a. 620 ad 640, fere constans ab a. circiter 670.' *Ritschl*, priscae lat. mon. epigr. p. 123.

was frequently doubled[1], there being almost no difference between the pronunciation of a single or a double *l*[2]. Plautus, who wrote *ile*, had, therefore, unlimited licence to lengthen the *i* (i.e. to assume a slower and weightier pronunciation of the *l* as *ll*) wherever sentence or metre seemed to require it, or to shorten it, in case the word should not be of much importance. In fact, the short pronunciation of the *i* in *ille* occurs in Plautus in more passages[3] than that quantity in which this word always appears since the prosody of the Latin language was entirely reformed and fixed by Ennius' dactylic poetry.

The superlative *simillumae* has a startling quantity in a line in the *Asinaria* (241),

pórtitorum símillumae sunt iánuae lenóniae.

But if seen under this point of view, we understand this seeming irregularity at once. Plautus himself who wrote *similumae* was at entire liberty either to say *simillumae*, or in drawing the accent back on the first syllable to shorten the second, which was the less objectionable, because the *ll* (according to the later spelling) had indeed a very weak sound[4].

In the same way, the word *satellites* must be read *sátĕlites* in a line of the *Trinummus* (833).

[1] See the instances collected by Corssen, *ausspr.* 1, 81. For *Polio Pollio, Popilius Popillius*, see Ritschl's note on the life of Terence by Suetonius, in Reifferscheid's edition of the fragments of Suetonius, p. 512.

[2] In the name *Achilles* the *i* appears short in the first line of the prologue to the Poenulus:

Achílem Aristárchi míhi conmentarí lubet.

The spelling *Achilem* stands thus in BC and the short quantity of the *i* may be defended by a line from Plautus' *Mercator* (488) *Áchillem orabo, ut aúrum mihi det, Héctor qui expensús fuit.* For this line see Bücheler, *rhein. mus.* xv 435. and on the whole question M. Crain, *plaut. stud.* p. 13. We may compare the two forms Ἀχιλλεύς and Ἀχιλεύς as found in the Homeric songs.

[3] Abundant examples will be found in Corssen, *ausspr.* 2, 76—80.

[4] For this, and the following instance, see Corssen, *ausspr.* 2, 120.—Brix compares (ed. of the Trin. nachtr. p. 113) the spelling *facilumed* in the SC. de Bacanalibus.—All those scholars who believe in an entire harmony between the natural and metrical accent in the versification of the comic poets cannot of course credit the short quantity of the second syllable in *simillumae*. They will consequently save the long quantity by pronouncing *smillumae*. We believe, on the contrary, that in this one passage the syllable in question was rhythmically shortened, and we may compare the analogous case of *ságĭtta*, which will be mentioned hereafter.

mm does not lengthen the first syllable in the word *immo*, which Plautus himself would have spelt *imo:* see *Merc.* 737, *Caec.* Ribb. Com. p. 47. *Ter. Phorm.* v 8, 43[1].

nn falls under the same rule, as the following instance shows:

per ánnónam caram díxit me natúm pater.
Stich. 179.

This is the reading of all the MSS. including the old Ambrosian; Ritschl has *per caram annonam*, in accordance with a conjecture of Bothe.—As there was in the original pronunciation of the Romans no difference between *mm* and *nn*[2], we find the first syllable in *omnis* treated as short in several Plautian passages[3].

pp does not differ prosodiacally from a single *p* in the word *Philippus*, which in Plautus almost invariably appears with the Greek accentuation Φίλιππος *Philĭpus*[4]. Probably, the short quantity of the second syllable is to be attributed to the influence of the Greek accentuation: see Key, Trans. of the Ph. Soc. 1855, p. 130. See also my note on *Aul.* 86.

ss has the metrical value of a single *s* in the verb *esse*, which must often be read *ĕse*[5]. The same reason explains the prosody of *dĕdísse* Amph. II. 2, 130[6], and *uícissatim* Stich. 532[7].

[1] See Corssen, *ausspr.* 2, 120. I do not think Corssen's derivation of this word to be right, but am unable to substitute a better one. So far as our MSS. are concerned, the spelling *immo* is generally supported by better authorities than *imo*.

[2] Comp. *solennis* and *sollemnis*, and the Italian forms *alunno colonna dannare* =*alumnus columna damnare;* in Italian *ogni* stands for *onni*. Corssen, *ausspr.* 2, 221.

[3] See *Aul.* 598. *Trin.* 78. Other examples are found in Ritschl's *Proll.* CXXXII. *ss.*

[4] Ritschl, *Proll.* LXXXIX. CXIIII. Scaliger's statement on the quantity of *Philippus* 'et numquam aliter inuenies apud Plautum quin mediam corripuerit' (ad Auson. lib. II 21: see Dawes' Miscellanea crit. ed. Kidd 1827 p. 154) is not accurate.

[5] For instances, see Corssen, *ausspr.* 2, 97 s.

[6] The same prosody occurs *Cist.* I 3, 24. *Pseud.* 893. Ritschl corrects the passage of the Amphitruo in his *Prolegomena* p. CXXV. The line of the Pseudulus should be read: *nómen est* :: *scio iám tibi me récte dedisse epistulam*, for this is the reading of the MSS., the Ambrosian palimpsest not being to be relied upon in this passage. I am glad to see that Fleckeisen does not follow Ritschl's conjectures in both passages.

[7] nós potius onerémus nosmet uícissatim uolúptátibus.
'This is the reading of the MSS., recommended by the alliteration; it will no doubt

tt has the metrical value of a single *t* in *sagita* = *sagitta*, Persa 25 and Aul. 393[1].

This prosody was first pointed out by Kampmann, and after having been rejected by Ritschl (*Proll. Trin.* CXXIII), has lately been revived by Fleckeisen (*krit. miscellen p.* 39—42).

cc = *c* in *ŏccasio* (Persa 268) *ŏcculto* (e.g. Trin. 712) *ăccumbe* (Most. 308) and *ăccepisti* (e.g. Trin. 964)[2]. In the words *eccum eccam eccos eccas* the first syllable is frequently shortened.

dd would seem to be equal to a single *d* in *adde* (Trin. 385) and *rĕdde* (Stich. 786)[3].

An *n* before another consonant was, in Latin, very weakly sounded and was, therefore, liable to fall out entirely[4]. We find it thus sometimes quite neglected in the hasty pronunciation of the days of Plautus, i.e. *n* followed by another consonant does not influence the quantity of the preceding vowel. Thus Plautus has the quantities

> ferĕntárium esse amícum *Trin.* 456.
> sedĕntárii sutóres *Aul.* 508.
> qui ouís Tarĕntínas *Truc.* III 1, 5 (=638 G.)
> talĕntúm Philippum huic opus aúrist *Glor.* 1061.
> quo némo adaeque iúuĕntute *Most.* 30.
> iuuĕntúte et pueris líberis *Curc.* I 1, 38
> cólere iúuĕntutem átticam *Pseud.* 202.
> si íd mea uolŭntate fáctumst *Trin.* 1166.
> néc uoluntate id fácere meminit *Stich.* 59.
> tuá uolŭntáte *Pseud.* 537.
> quód intellexi *Eun.* IV 5, 11.
> égo interim *Most.* 1094.

be acknowledged by Ritschl in a second edition; Fleckeisen has it in the text.' BÜCHELER, *jahrb. für class. phil.* 1863 p. 336.

[1] Anapaestum ars uetuit binorum uocabulorum consociatione fieri, quorum prius in media anacrusi finiretur: eaque elegantiae obseruatio, quantum intellexi, constans est apud hunc poëtam. *Ritschl*, praef. Mil. glor. XXII. We cannot therefore read *confi | ge sagit | tis.*

[2] *oculto* (with only one *c*) is the spelling of the Decurtatus *Trin.* 712. The famous *SC. de Bacanalibus* gives INOQVOLTOD, i. e. *inocultod* (*qu*=*c*). Ritschl, *Proll. Trin.* CCXXIV.—*ăcceptrici* occurs *Truc.* II 7, 18 (=566 G).

[3] These two instances have been corrected by Ritschl and Fleckeisen, and Corssen mentions them as doubtful *ausspr.* 2, 121. It is indeed very difficult to believe in their authenticity.

[4] See Corssen, *ausspr.* 1, 100. Bücheler, *jahrb. für class. phil.* 1863 p. 342. *toties* and *totiens*, *decies* and *deciens*, *uicesimus* and *uicensimus* are equivalent forms generally known. *commostraret* (as γ has *Aul.* 12) would be a perfectly correct form, comp. *Mostellaria.*

sĕd ĭnterim *Haut. tim.* v 1, 9.
tibi ĭntérpellatio *Trin.* 709.
neque ĭntélleges *Phorm.* v 3, 23
ego ĭntérea *Hec. prol.* II 34.
quĭd ĭnterest *Eun.* II 2, 2.
ut ĭncédit *Aul.* 47.
sine ĭnuídia *Andr.* I 1, 39.
et ĭnuídia *Aul.* 478.
fore ĭnuíto *Poen.* v 4, 35.
bonum ĭngénium *Andr.* III 1, 8.
tĭbi ĭnde *Persa* III 1, 96.
quĭd ĭnde *Rud.* IV 3, 20.[1]

Brix has collected the following instances of *ĭnde: Amph.* I 1, 4. *Capt.* I 2, 19. *Aul.* II 7, 4. *Poen. prol.* 2. IV 2, 80. v 3, 39. *ŭnde* occurs as a pyrrhich in the following passages which we likewise borrow from Brix: *Trin.* 218. *Capt.* I 1, 41. *Cist.* II 3, 19. *Persa* IV 3, 23. *Glor.* III 1, 93. *Eun.* II 3, 14. For *ĭntro* see my note on *Aul.* 418.

Even the first syllable in *inquam* is shortened *Capt.* III 4, 39 (see p. xxxvi), a passage where Ritschl boldly substitutes *ego* for *inquam*.

To these examples we may add the short quantity of the first syllable in *ĭgnaue* Eun. IV 7, 7.

As it is our intention to consider all such instances as admit of a different explanation from that afforded by the sole influence of the accent, before mentioning those examples which compel us to find the final reason of the change of quantity in the power of the accent, we may add here some examples of words in which *x* does not lengthen a preceding vowel, e.g.

sed uxór scelesta *Rud.* IV 1, 4.
sibi uxórem *Aul. prol.* 32.
ad ŭxórem *Merc.* II 1, 20.
in exércitum *Amph. prol.* 101, 125.
ab exércitu *Amph. prol.* 140.
ad ĕxércitum *Amph.* I 3, 6.
mage exígere *Trin.* 1052.

In these cases we might explain the violation of quantity by assuming the soft pronunciation of the *x* as *s*; still this would not help us to explain such instances as the following:

[1] There neither exists a form *ti* instead of *tibi*, nor is it possible to pronounce *qu' inde*. See Ritschl, *Proll. Trin.* CLIX.

ego ĕxclūdor *Eun.* I 1, 79.
ibi ĕxtĕmplo *Poen.* III 4, 23.

Now, a host of other instances is still left unexplained and will be unaccounted for, unless we really admit the truth of the general law which is found at the head of the present section. We cannot of course promise to give all, or nearly all, the instances which must hence be explained, but it will be useful to mention some prominent examples, were it only as a brief exemplification of our law. By diligently reading Plautian poetry, a rhythmical ear will soon become accustomed to these licences of prosody, and when once familiar with them, the reader will not fail to discover the wonderful vivacity and elasticity of the comic versification of the Romans, a fact which would have been perfectly impossible, had the Latin language always been bound by the prosodiacal fetters which, since Ennius' time, restrained its youthful agility and turned it into a slow, but majestic and pompous array. Still, these words shall by no means depreciate Ennius' merits: for it was he who preserved the language from premature decay and dilapidation.

We may first draw the reader's particular attention to two little pronouns which, on account of their frequent occurrence, were liable to an uncertain mode of pronunciation. We mean *ipse* and *iste*: and both occasionally being enclitics, it was, of course, left to the individual liberty of the speaker, which place to assign to them in his sentence, i.e. either to run over them by connecting them with the preceding word, or to give them more importance by fully pronouncing their first syllable. In the first case these pronouns would be pyrrhichs, in the latter trochees, and accordingly they appear in Plautus and Terence in both shapes: *iste* has even a secondary form *ste*, which was first discovered by Lachmann, on Lucr. p. 197[1]: in the same way we may fairly presume the existence of an analogous form *pse*, though there are no historical documents for it[2].

[1] See note on *Aul.* 261.

[2] We may add to these two pronouns some particles which share their ambiguous prosody. *ĕrgo* occurs frequently (*Poen.* IV 2, 59. *Pers.* II 2, 8. *Glor.* IV 2, 17. *Haut. tim.* V 2, 40. *Merc.* V 4, 10. *Poen.* IV 2, 71 etc.) *hĕrcle* stands *Trin.* 58. 559. *Most.* I 3, 72, and *nĕmpe* is found in an overpowering multitude of passages (e. g. *Aul.* 292).

The second class of our instances of violated quantity will be divided into two sections: 1. violation of quantity in vowels naturally long; 2. violation of quantity in vowels long by position.

1. Under this head we have to mention some very strong cases; but it may be premised that, in almost every separate instance, some editor or other tries to remedy such offensive violations of regular quantity either by transposition or some kind of alteration of the text, i.e. by admitting a kind of criticism which may have its justification if the case in question should be quite isolated, but which must be entirely discarded if the multitude of analogous instances defies correction. We simply put some instances together and let them plead for themselves.

The *e* in an imperfect of the second conjugation is shortened in the following line:

> quid ád me ibatis? rídiculum uerĕbámini.
> Ter. Phorm. v 8, 8.[1]

Bentley might well call this an '*indigna et turpis licentia*,' because he was not aware of the general law which accounts for the shortened *e*.

In Plautus the word *Acheruns* generally occurs with a long *a*, and therefore, as Ritschl observes '*non produci breuis syllaba dicenda est in* Acheruns *per Plautinas fabulas nouem, sed longa corripi in Poenulo*.' (*Proll. Trin.* CLXXI). The passages alluded to by Ritschl are:

> ipse ábiit ád Ăcherúntem sine uiático *Poen. prol.* 71.
> quó die Orcus áb Ăcherunte mórtuos amíserit *ibid.* I 2, 131,
> quóduis genus ibi hóminum uideas, quási Ăcheruntem uéneris *ibid.* IV 2, 9.

to which Crain (*plaut. stud.* p. 16) adds a line from the *Mostellaria* (509).

> uiuóm me accersunt ád Ăcheruntem mórtui

We have here four instances of a rhythmical shortening of a vowel which is in all other instances long. That this same vowel is always short in the usage of later poets, is no doubt due to the adoption of the quantity of the Greek word[2].

[1] *ueremini* Bentley, see *M. Crain*, plaut. stud. p. 13. *Luc. Müller*, de re metr. p. l. p. 365.
[2] The above passages are corrected by A. Spengel, *T. Maccius Plautus*, p. 69 a.

The two genitives *eius* and *huius* are occasionally shortened in their first syllable, when standing after a short accented syllable[1]:

> ut síbi eius faciat cópiam. illa enim sé negat
> Ter. Phorm. I 2, 63.
>
> si quíd huius simile fórte aliquando euénerit
> Ter. Haut. tim. III 2, 20.

Mr Parry gives in the first instance *sibi ut eius*, while he preserves the reading of the MSS. in the second passage, where it would have been just as easy to transpose *si huius quid*. But there is no note on either passage to enlighten the reader about such a surprising inconsistency.

To this shortened quantity in the genitive we may add an instance in which the dative *huic* has the metrical value of a short syllable: Ter. *Ad.* IV 5, 4 (= 638 Fl.):

> quid huic híc negotist? túne has pepulistí foris?

This is, as far as I can see, the reading of all MSS. and editions, but no editor has a note on the shortened quantity of *huic*. Guyet alone (*comm. p.* 244) proposes to write *quid hic huic*.

The word *aut* appears shortened *Bacch.* 491, where Fleckeisen gives in accordance with all the MSS. as follows:

> sátin ut quem tu habeás fidelem tíbi aŭt quoi credas néscias?

Ritschl admits a hiatus, omits *tu* and transposes *tibi fidelem*.

Even the shortening of the first syllable in *audiui* would have to be assumed, if the reading of a line in the *Truculentus* (I 2, 92 = 126 G.) were safely established. In this passage the MSS. give

> peperísse ĕam aŭdíui :: ah, óbsecro, tace Díniarche :: quíd iam

But, according to Geppert's testimony, the old Ambrosian palimpsest omits *eam*, so that the line would be unobjectionable. It is, however, not impossible that the omission of *eam* is due to the metrical correction of some ancient grammarian whose authority was followed by the scribe of the MS.

2. We shall now mention some instances where the usual rules of *position* have to yield to the rhythmical influence of the accent. Thus

[1] See Lachmann on Lucr. p. 161.

we find the following letter-associations without any influence on the prosodiacal value of the preceding vowels:

a. *pt.*

mércimonium. áequa dicis. sét optume eccum ipse áduenit
Persa 544.

nunc ádeo ibo illuc, sét óptume gnatúm meum
Merc. 323.

This is the reading of the MSS. in both passages, which Ritschl alters very freely; it is, however, justly defended by M. Crain, *plaut. stud.* p. 16. Geppert (see Corssen, *ausspr.* 2, 119) adds a third instance of the same quantity, *Most.* 410:

nam cuíuis homini, uél óptumo uel péssumo

but this line is considered spurious by Ritschl.

néque dum exarui éx amoenis rébus et uoluptáriis
Glor. 642.

uoluptábilem mihi núntium tuo áduentu adtulísti
Epid. I 1, 19.

uoluptátem inesse tántam...Rud. 459.

The same quantity *uolŭptatem* in the beginning of a line occurs Ter. *Haut. tim.* I 2, 10 and Afran. *Ribb. Com.* p. 179. In the same way we have *uolŭptati* Ter. *Haut. tim.* I 1, 19. *Andr.* V 4, 41. *uolŭptatis* [acc. plur.] Plaut. *Stich.* 657. The short pronunciation of *uolŭptas* itself is very frequent, e.g. *Truc.* II 4, 75. II 6, 59. 65. IV 4, 7. *Most.* I 3, 92. 136. In all these cases *mea* follows and the two words conclude the line[1].

[1] Perhaps we should also acknowledge a short vowel before *pt* in the following line from the *Pseudulus* (597).

septumás esse aedis á porta...

This is the reading of the MSS. kept by Fleckeisen. Ritschl gives trochees from v. 595 to 603, but not without the most violent alterations and deviations from the MSS. Fleckeisen gives anapaests and is thus enabled to be more conservative. In this one instance Ritschl reads *séptumas esse á porta aedis.* We venture to ask whether it would not be better to read *septúmas*, the last syllable being shortened in consequence of the accent being thrown on the penult.

β. *st.*

quasi mágistratum sibi álteriue ambíuerint
Amph. prol. 74.

iámiam hercle apud omnís magistratus fáxo erit nomén tuom
Truc. IV 2, 48 (=749 G.)

magistrátus quóm ibi adésset, occeptást agi.
Ter. Eun. prol. 22.

ubi sint magistratus quós curare opórteat
Persa 76.

magistrátus, si quis me hánc habere uíderit
Rud. 477.

atque út magistratus públice quando aúspicant
Caecilius Ribb. Com. p. 56.

paruís magnisque mínisteriis praefúlcior
Pseud. 772[1].

nósmet inter nós ministremus...
Stich. 689.

túte tabulas cónsignato : híc ministrabit, dúm ego edam.
Curc. 369.

quae hic ádministraret ád rem diuinám tibi.
Epid. III 3, 37.

In the Oscan dialect, the *i* disappeared entirely, and we therefore find in it the forms *minstreis* and even *mistreis:* see Corssen, *ausspr.* 2, 111.

uetustáte uino edéntulo aetatem írriges.
Poen. III 3, 97.

hic ómnes uoluptátes, omnés uenustatés sunt.
Pseud. 1257.

quís me est fortunátior, uenustátisque adeo plénior?
Ter. Hec. v 4, 8.

neque fénestra nisi clatráta...
Glor. 379.

inlústriores fécit, fenestrasque índidit.
Rud. 88.[2]

A contracted form *festra* is mentioned by Festus, p. 91[a].

[1] In a Saturnian line of Naevius (32) we have *exta ministratores* (not *ministratratores*, as Vahlen's edition has it, see Bücheler, *jahrb. für class. phil.* 1863 p. 335).

[2] Fleckeisen gives *fenstras* in both passages, and analogously has *minstrabit* and *minstremus* Curc. 369. Stich. 689.

quam huc scélestus léno uéniat nosque hic ópprimat.
Rud. II 4, 85.

scelestae haé sunt aedes, ínpiast habítátio.
Most. 504.

Both instances have been altered by Fleckeisen and Ritschl, but the reading of the MSS. is defended by Geppert, *lat. ausspr. p.* 93 (Corssen, *ausspr.* 2, 115).

ego osténderem :: certó scio :: quo pácto :: parce sódes.
Ter. Phorm. V 3, 10.

dedistíne hoc facto ei gládium qui se occíderet.
Trin. 129.

Prof. Key in his 'Miscellaneous Remarks on Ritschl's Plautus,' p. 195, justly observes that this pronunciation of *dedisti* (*dedsti, desti*), *dedistis* and other derivations gave rise to the contracted forms of this verb which we find in Italian (*desti deste diero*), Spanish (*diste distes dièron dièra dièsse*), and Portuguese (*déste déstes déra désse*). Still, I must differ from Prof. Key when he applies the same contracted pronunciation to the verses of the ancient comic poets themselves: it may here be repeated for the last time that the application of late and modern forms to an entirely distant period seems to violate the laws of historical philology; we may therefore justly recognise the working power and the first germs of Romanic forms in the shortened forms of Plautian prosody, but we must not use the final effect of any historical development for the explanation of the remote cause which first originated it. What would be the result if we were to explain Anglo-Saxon forms from modern English corruptions[1]?

γ. *m.*

cum nóuo órnatu speciéque simul.
Trin. 840.

Hílurica faciés uidetur hóminis, éo órnatu áduenit.
Trin. 852.

[1] Fleckeisen gives *Stich.* 731 in accordance with the MSS. as follows:

áge tibicen, quándo bíbisti, réfer ad labeas tíbias.

Ritschl has in his text *quóm bibisti.* The MS. reading is also found in Nonius, p. 210. Ritschl adds '*fortasse igitur fuit* quando biberis.'

malo pérditus péssume ornátus eo.
Aul. 713.

mé despoliat, méa ornamenta clam ád meretrices dégerit.
Men. 804.

lepidé factumst : iam ex sérmone hoc gubernábunt doctius pórro.
Glor. 1091.

cássidem in capút—dormibo plácidule in tabernáculo.
Trin. 726.

δ. *bs* (*ps*):

égo ópsonabo. nám id flagitium sít mea te grátia
Bacch. 97[1].

scio absúrde dictum hoc dérisores dícere
Capt. I 1, 3 (=71 Fl.)[2]

and even in such a word as *abstulisti* the first syllable appears shortened *Aul.* 637[3]. It is very difficult now to find these instances in Ritschl's text[4], since they are all eliminated by means of conjectures sometimes very arbitrary, e.g. *Glor.* 542 s. the MSS. (ABC) would give us the following text:

perqué tua genua : quíd óbsecras me? :: inscítiae
meae ét stultitiae ignóscas. nunc demúm scio

In this case *quid obsecras me* would be a very natural and convenient question, the slave having said two lines before *te obsecro.* Ritschl gives, however, as follows:

perqué tua genua :: quíd iam? :: meae ut inscítiae
et meaé stultitiae ignóscas. nunc demúm scio

[1] This is the reading of all the MSS. and Fleckeisen's edition gives the line in accordance with it. Ritschl's however transposes *ópsonabo ego.*

[2] Fleckeisen (*ep. crit.* XXI) was inclined to transpose *dictum apsurde.* He would not do so now.

[3] A Saturnian line of Livius Andronicus seems to testify to the short quantity of the syllable *-ups-* in *Calupsonem:*

apúd númfam Atlántis fíliám Calupsónem.

This is at least Bücheler's opinion, *jahrb. für class. phil.* 1863 p. 332.

[4] As regards Fleckeisen's text, we must draw the reader's attention to the great difference between his first and second volume. In the first he depends almost entirely on Ritschl's principles, while in the second he is more conservative in consequence of the metrical and rhythmical discoveries made by him in his article on Ritschl's Plautus. In his first volume he did not admit *óbsecras* (Glor. 542): in his second we have *ópsonabo* (Bacch. 97).

Every friend of Plautian poetry must therefore agree with the opinion of Prof. Key who calls Ritschl's text 'in not a few instances untrustworthy,' because it differs 'what with omissions, insertions, changes and transpositions of words, and not unfrequently of lines, from what the MSS. sanction, by a very considerable per-centage.' These matters will, it is hoped, be all set right in a second impression of Ritschl's Plautus, which is destined to give us the mature results of the indefatigable investigations of the revered *sospitator Plauti.*

e. g.

quód ărgentum, quas tú mihi trícas nárras?...
Curc. v 2, 15 (613 Fl.)

néc pueri suppósitio, nec ărgénti circumdúctio
Capt. v. 5, 3 (1031 Fl.)

sét sine ărgéntó frustra 's...
Pseud. 378.

(This is the reading of the MSS. given by Fleckeisen, while Ritschl has *sine nummo.* In the *Prolegomena*, p. CXLVIII, he thinks of pronouncing *s'n'argento.* In the passage from the *Captiui* Fleckeisen writes *aut argenti* against the authority of the MSS.)

ăge iam cupio, sí modo ărgentum réddat
Ter. Ad. II 1, 48 (202 Fl.)

(This is the reading of the MSS.; Guyet, Bentley and Fleckeisen *módo si.*)

But we shall stop here, though it would be easy to accumulate more examples of similar 'violations of prosody.' We use this expression, although it is entirely false when applied to Plautus or other comic writers. For them that prosody which obtains in Horace and Virgil, did not exist, and they could not therefore sin against it. Their sole guide in prosodiacal matters was their ear, and in many cases, they obeyed the dictates of the rhythmical, rather than of the quantitative, laws of the language. This shows the influence which the accent exercised on the *quantity* of many syllables—a fact not at all to be confounded with another question: *did the ancient Roman poets purposely attempt to reconcile the metrical accent of their verses with the prosaic accentuation of every-day life?* In answer to this question, we must give a decided *No.*

The theory that the natural accent of the Latin was, in the earliest period of Latin poetry, an important factor in versification, which decided its whole character, was first established by Bentley in his 'Schediasma.' Nevertheless, Bentley could not establish this theory without allowing a difference between natural and metrical accent in the first and last dipodies, because without this liberty it would have been a mere impossibility to transfer Greek metres and versification into the Latin language. Bentley had, of course, to correct a great many passages in Terence which were against his theory, and correct them he did undauntedly. His theory was adopted by G. Hermann (*el. d. m.* p. 141), though with the admission that the poets to whom it applied, did not seem to follow it consistently; and the same theory is the groundwork of Ritschl's views as developed in the XV and XVI chapters of the *Prolegomena*. In the versification of the comic writers, Ritschl discovers a struggle between a merely quantitative metrical accentuation and the real accent of every-day life. According to his theory, the natural accent of the language still exercised great influence upon the versification of Plautus and his contemporaries, while it was entirely disregarded in the Augustan period, when a merely quantitative system of versification became dominant.

An accurate examination of this theory is due to the joint labours of Franz Ritter, A. Böckh, Weil and Benloew, and Corssen.

As no theory avails us anything, unless it be confirmed by undoubted facts, it will be useful to consider the following proportions which we borrow from Corssen. This scholar has computed the average number of passages in which metrical and natural accent differ, for the following poets:

a. Iambics.

In Plautus the average number is	$\frac{1}{8}$.
... Terence	$\frac{1}{6}$.
... Phaedrus	$\frac{1}{6}$.
... the epigrams on Ventidius Bassus and Augustus	$\frac{1}{8}$[1].
... a Christian inscription of the year 474	$\frac{1}{12}$.

[1] The versification of the tragic poet Seneca cannot count here because of its abnormal structure: Corssen, *ausspr.* 2, 411.

β. Trochaica.

In Plautus the average number is	1/7—1/8.
... Ennius	1/6.
... Pacuvius	1/7.
... Attius	1/7.
... Terence	1/7.
... Pervig. Veneris	1/8.
... four popular songs of the first century	1/15.

γ. Dactylic poetry.

In Ennius the average number is	1/3.
... Lucretius	1/9.
... Horace	1/3.
... Ovid	1/3.
... Claudian	1/9.

These numbers show that the difference between natural and metrical accentuation in Latin poetry did not *increase*, as we should assume according to Ritschl's theory, but it either remained stable or even *decreased*. Such a fact speaks strongly against Ritschl's theory; but if we add that in the Saturnian verses which have been handed down to us nearly 1/4 of all the *arses* does not coincide with the natural accent of the words[1], we must needs confess that the Latin language followed a development analogous to that of the Greek: i.e. in the oldest times it had two distinct kinds of accentuation, a rhythmical or poetical and the prosaic accentuation of every-day life. But in the course of time the natural (i.e. prosaic) accentuation became more and more influential, until at last it entirely prevailed even in poetry and thus became the sole regulator of poetical and prosaic pronunciation. The Latin differs from the Greek only in so far as the prosaic accent had already commenced to exercise an important influence upon the quantitative value of many syllables, when the language was first employed for literary purposes, many traces of which we have endeavoured to point out in the metres of Plautus and Terence. The vacillating

[1] For this statement see Corssen, *ausspr.* 2,421.

and fluctuating system of Latin prosody was afterwards entirely reformed by Ennius. He could not violently alter what had already become the acknowledged usage of the language, but in all such cases as were not yet finally settled, the quantity preferred by him remained valid for all after-times. But a full discussion of this point would lead us beyond the limits of this Introduction: at present we think it sufficient to refer to Müller, *de re metr.* p. 69 and 70.

We may conclude this section with the words of Marius Victorinus (p. 256): *Comici dum cotidianum sermonem imitari nituntur, metra uitiant studio, non inperitia, quod frequentius apud nostros quam Graecos inuenimus.*

F. SYNIZESIS.

The notion of *synizesis* rests on the ambiguous nature of the two letters *u* and *i*, which may both be used as vowels and consonants, and are in the latter quality commonly expressed by *v* and *j*[1]. To these two we have to add the letter *e*, which sometimes assumes the consonant-sound of *i* (*y*). This is the case in the word *deus*, where we have *dei* = *di* even in common Latin[2], but in the comic writers we find *deo* (*Plaut. Cist.* I 3, 2. *Liv. Andr. trag. Ribb.* v. 9) and *deos* (*Naeu. com. Ribb.* 95. *Plaut. Amph.* I 1, 128. II 2, 86. V 1, 38. 41. *Aul.* IV 10, 12. 13. *Capt.* III 5, 69. *Curc.* I 1, 70. II 2, 13. V 2, 58. *Cas.* II 5, 28. 38. II 6, 37. 44. *Cist.* II 3, 52. IV 1, 12. *Epid.* II 2, 117. V 1, 4. and in many other passages) as monosyllables. The genitive *dei* occurs with a monosyllabic pronunciation only once, *Ribb. Trag. p.* 202; *deae* follows this analogy (*Aul.* 778. *Cas.* II 4, 1. *Cist.* II 1, 35. *Epid.* III 3, 15. *Most.* I 3, 35. *Pseud.* I 1, 35. I 3, 36. *Poen.* III 3, 54. IV 2, 37. V 4, 102. *Persa* II 4, 21. 25. 27. V 2, 50). In the same way *deorum* is disyllabic in many instances (*Amph. prol.* 45. *Epid.* V 2, 10. *Bacch.* 124. *Men.* 217. *Rud.* II 2, 13). This fact may be compared with the

[1] On the genuine pronunciation of this *j* see Key, L. G. § 9.
[2] *dii* is not a genuine form.

similar contracted pronunciation of *θεὸς* and *θεά*, which is not unfrequently met with in the tragic poets.

The word *meus* was treated much in the same way as *deus:* we have therefore *mei meae meo meos meas meis* sometimes as monosyllables, and *meorum mearum* as disyllables[1]. The real pronunciation of these forms in such cases may be ascertained from the spelling *mieis* (= *meis*) which occurs in the dactylic inscription on the sepulchre of one of the Scipios: this enables us to guess that it was probably very much like the modern Greek pronunciation of *θιὸς* (= *θεὸς*), i.e. *myìs dyô*, &c.

Many forms of the pronouns *is* and *idem* fall under the same head; thus we have *eo ei eodem eidem eas easdem eos eosdem eae eaedem ea eadem* (abl.) *eorum*. The subjunctives *eamus eatis* appear as disyllables according to the same rule, and in *exeundum* (Aul. 40) we notice the same pronunciation.

The forms *eius ei huius* (*huic*) *quoius quoi* deserve special notice. Of these, *quoi* and *huic* are always monosyllables, while the others admit of a triple pronunciation:

trochee,	pyrrhich,	monosyllable,
ēius[2]	*ĕius*[3]	*eius* = *eis*
hūius[2]	*hŭius*[3]	*huius* = *huis*[4]
quōius	*cŭius*	*quoius* = *quois*[5]
cūius[2]		*cuius* = *cuis*
ēi	*ĕi*	*ei*[6]

[1] For the forms *dius* and *mius* see Ritschl, *de decl. quadam lat. recond.* I p. 22.

[2] I purposely do not mention the oldest forms *e-i-us ho-i-us quo-i-us* (*tit. Scip. Barb. Ritschl. pr. l. m. ep. t.* 37), since they are not found in Plautus and Terence.

[3] To this head we may refer the examples quoted above p. xlviii. See Lachmann, *comm. Lucr.* p. 27. and especially p. 160 s.

[4] The spelling *huis* occurs in an inscription in Gruter's collection 44, 3: see Corssen, *krit. beitr. zur lat. formenl.* p. 545. In Guyet's edition of Plautus the forms *eis huis* and *quois* are several times found in the text.

[5] This pronunciation must be assumed for a line of Lucilius: *quoius uoltu ac facie, ludo ac sermonibus nostris.* (Lachmann, *l. l.*) Lachmann shows that this form left its traces in *cuicuimodi* i. e. *quoisquoismodi*, the dropping of the final *s* taking place as explained above p. xxxi. The *u* disappeared much in the same way as *magis* presupposes an original *magius* (Corssen, *ausspr.* 2, 192). The oldest MS. gives *cuicuiusmodi* in Cic. *Verr.* v 41, 107 which Halm is inclined to believe genuine.

[6] It is quite the same with *rēi, rĕi, rē* (= *rei*); *spēi spĕi *spē* (= *spei*) &c. See note on *Aul.* 607.

All these forms occur in the metres of the comic writers: we must, however, leave it to the industry of our readers to collect as many examples of each separate measure as they find sufficient for their own conviction. Many instances of the varied metrical character of *ei* are collected by Ritschl, *de argumentis metricis fab. Plaut.* (Bonnae 1841) p. 10 ss.

We shall now briefly enumerate some of the most frequent cases in which *i* and *u* display their variable nature. Thus we have

dies = *dyes*, *die* = *dye*,
diu = *dyu*,
scio = *scyo*,
ais ain ait as monosyllables,
aibam etc. as disyllables,
trium = *tryum*,
otio filio gaudiis omnia tertiust nescio as disyllables.

On the other hand it should be observed that *gratiis* and *ingratiis* in Plautus and Terence are always fully pronounced; in later times we find *gratis* and *ingratis* as the predominant forms.

In *tuos* and *suos*[1] and their various forms the *u* assumes in many instances the consonantal sound of a *v*. The same is the case with many words where a *u* follows an initial consonant, e.g. *duo* (*duorum duarum duobus duabus*) *duellum*[2] *duellica puer puella*, or in such an instance as *quattor* for *quattuor*[3].

The verbal forms *fui fuisti fuistis fuisse*, &c. undergo very often a synizesis of the two letters *ui*. *fui* and *fuit* may, however, be pronounced in three different ways, viz. *fūĭ fŭĭ f͡ui* (monosyll.). If we add the variable quantity of the perfect termination *it* (see p. XIX), we arrive at the following possible pronunciations of *fuit*:

fūĭt fŭĭt fūīt fŭīt f͡uit (monos.).

[1] *tuus* and *suus* are not only not Plautian, but not even good Latin forms. Even Cicero knows no *uu*. (In *fluuius* the first *u* is the root vowel, the second a modification of the guttural *g*.)

[2] The pronunciation *dvellum* was the next precursor to the secondary form *bellum*. In the same way we have *duonum* (*dvonum*) *bonum*.

[3] For this instance see Ritschl, *rhein. mus.* VIII 309. Lachm. *Lucr.* p. 192. *Enn. ann.* (ed: Vahlen) 96. 580.

This instance may serve as another palpable illustration of the truth of the observation made p. xlvi. with regard to the elasticity of Plautian prosody.

We may finally draw the reader's attention to the general fact that compounds in which two vowels come together, are always pronounced *per synizesin* in Plautus and Terence, e.g. *dein deinde*[1] *proin proinde dehinc deorsum seorsum praeoptare deosculari.*

G. HIATUS.

In order to complete our sketch of the pronunciation of Latin as seen in the comic writers, we must also touch upon a subject which is, however, one of the most difficult points in Plautian criticism, viz. *the hiatus.* After the vast, but uncritical labours of Lingo, Ritschl first gave some distinct and positive rules with regard to the admission of hiatus on the metres of the comic writers, in the XIVth chapter of his *Prolegomena*, though his views as given there were afterwards in many respects corrected and enlarged by himself.

There is, at least, one point on which no doubt can possibly exist, and this discriminates Ritschl's views from those of former scholars. We shall quote his own words[2]: '*impeditior est de hiatu quaestio. non dicam autem contra eos qui quouis et loco et modo admissum hiatum concoquunt concoctisque bonos uersus concacant: quis enim lauare laterem animum inducat? uerum qui in ipsa caesura senariorum admissum tutantur atque defensitant, eos certe aliqua ratione agere concedendum est nec ego hoc numquam factum contendam; sed tamen ut uel id genus longe artioribus quam uolgo creditur finibus esse circumscriptum putem. et tantum quidem non potest non haberi certissimum, non elegantiam quandam interpretandum omnem hiatum esse, quam sint sectati poëtae, sed licentiam potius quam sibi indulserint.*' The truth of this assertion appears from Cicero's words (*Or.* § 150) '*nemo tam rus-*

[1] The contradictory passage in *Ter. Andr.* 483 has been happily corrected by Fleckeisen. See L. Müller, *de re metr.* p. 265.

[2] De argumentis metricis fab. Plaut. (Bonnae 1841) p. 8.

ticus est qui uocales nolit coniungere.' The only question which is still *sub iudice* is therefore, how far the comic poets indulged in a licence which we must admit they used in their metres.

Parry, in his Introduction to Terence, p. LVII sets down three rules which would serve to explain the admissibility of hiatus, viz.: hiatus, he says, is justified,

(1) by the sense of the passage,

(2) by the punctuation,

(3) in exclamations, such as *heia hercle eho heus.*

Setting aside the third rule, which has indeed a general value for all Latin poets, we confine ourselves to a more detailed discussion of the first two rules. We may define the matter more accurately in the following manner.

Hiatus is justified:

(*a*) where the line is divided among two or more speakers,

(*b*) by *caesura.*

The latter point in its full extent was long disputed by Ritschl, but at last he began to allow a greater freedom and to relax the severity of his original views, as will be seen in the instance of the hiatus in the caesura of the trochaic septenarius (*praef. Men. p.* x ss.) This occurs in the *Aulularia* v. 174. 250. 638. But he does not allow a hiatus in the caesura of an iambic senarius '*ut quae in medium ordinem rhythmicum incidat*' (Proll. *p.* CXCVI). Still he deviates from this law in such an instance as *Trin.* 432

tempúst adeundi :: éstne hic Philto qui áduenit

because in this case the line is divided among two speakers. In the *Aulularia* we have two instances of the same kind of hiatus, viz. 305 and 530:

immo équidem credo :: át scin etiam quómodo?
ain aúdiuisti? :: úsque a principio ómnia.

In both instances it would not be very difficult to avoid the hiatus by writing *set* instead of *at* in the first, and inserting *aio* before *usque* in the second line. But as a hiatus of this kind is by no means very rare, we shall adhere to the authority of our MSS. . . .

To proceed, Ritschl allows no such hiatus as we have *Trin.* 185

em meá malefacta, ém meam auaritiám tibi

according to the reading of all our MSS. He writes therefore

en meá malefacta, meam én auaritiám tibi

to which Fleckeisen justly prefers Hermann's reading

en meá *tibi* malefacta, én meam auaritiám tibi.

Or to give another instance, *Trin.* 776 the reading of all our MSS. is as follows:

det álteram ílli, álteram dicát tibi

which Ritschl changes into

illí det alteram, álteram dicát tibi.

In both cases the last editor of the Trinummus, Mr Brix, has kept the reading of the MSS., and we think him the more entitled to do so, as it requires a great deal of arbitrary criticism to correct all other instances of the same kind. We hold therefore the reading of the MSS. to be genuine in the following lines from the Aulularia:

695. memoráre nolo, hóminum[1] mendicábula.
561. potáre ego hodie, Eúclio[2], tecúm uolo.
704. atát, eccum ipsum. íbo, ut hoc condám, domum.

And I have to blame myself for correcting the MS. reading in v. 671

indeque óbseruabo, aúrum ubi abstrudát senex.

We have the same hiatus v. 69

queo cómminisci : íta me miseram ad húnc modum

[1] Some scholars, to avoid the hiatus, would write *homŏnum*. See Studemund, *jahrb. für class. phil.* 1866 p. 61. and Fleckeisen, *ibid.* p. 7.

[2] It would be possible to read *hodié potare ego, Euclio, tecúm uolo.*—A hiatus of the same kind (i.e. before a proper name) occurs *Poen.* v 3, 8:

o mí ere salue, Hánno insperatíssume.

This is the reading in BC, and though A gives the scene in which this line stands, I cannot say what the reading in it is. But to show how easy it is to get rid of such a hiatus as this, if we only are determined to do so, we will remove it for the benefit of the hiatus-haters among our readers:

o mi ére, saluē: *salue* Hánno insperatíssume.

And this reading would be recommended by the '*uariatio accentus*' in *salue* (see my note on v. 258).

as the line stands not only in Jγ and the recent MSS., but in B itself (see Addenda).

Two other instances which might be alleged, are doubtful. The first is v. 504,

stat fúllo phrugio aúrifex lináriu̇s.

In this case we may notice that B gives *phyrgio*, a reading which could be supported by a great many analogous examples of other words[1], though it is true that this form of the word seems to occur nowhere else. If therefore we could confidently say that a hiatus was in this line an impossibility, we should have to give *phurgio* in our text.

In v. 44 we have other reasons which lead us to presume that some word was omitted in B. See critical note.

In the caesura ἑφθημιμερής Ritschl allows a hiatus *Pseud.* 1079:

set cónuenistine hóminem :: immo ambós simul

because the line is divided among two speakers. This is the same case as *Aul.* 562:

non pótem egŏ[2] quidem hércle :: át ego iússero.

And in accordance with this I have ventured to give the reading of the MSS. v. 111:

nam nón est ueri símile, hominem[3] paúperem

though it is easy to transpose *uéri símile nón est.*

But there is a general law which protects a great many passages in Plautus in which a hiatus occurs, from the corrections of modern scholars. We owe its discovery to Prof. Fleckeisen. It is as follows:

All monosyllables terminating in a long vowel or m *need not coalesce with a following short vowel.*

Illustrations of this law will be seen in such passages as *Stich.* 321. *Aul.* 707. 708. *Glor.* 1330.

[1] Compare *corcodilus tarpessita bardus θάρσος Cortona corcota* (see *de Aulularia* p. 14).

[2] Ritschl would not admit *egŏ* in an iambic line '*nisi ubi pausa fit uocis uel orationis*' Proll. CLXIX s.), but this case is analogous to *mihĭ mihĭ* etc. (see above p. XXV).

[3] See note on *Aul.* 695 p. LXI.

This kind of hiatus most frequently occurs when the long vowel (or a vowel together with *m*) forms the first syllable of an arsis resolved into two shorts. This may be exemplified by comparing the following passages in the Aulularia: arg. I 2. *mē ut id* 8. *quoī ego* 187. *quō abis* 201. *iām ego* 272. *rēm habere* 458. *sī ita* 488. *dēm hodie* 654. *mē erus* 673.

Only a few concluding words. Throughout this chapter, I have endeavoured to keep free from merely hypothetical theories which have been brought forward for the explanation of Plautian prosody. '*Difficile est et lubricum*,' says Ritschl *Proll. Trin.* p. CXLVII, '*quid uitae consuetudo ueterum probare uel potuerit uel non potuerit, assequi ratiocinando et comminiscendo uelle.*' Ritschl's own investigations, to follow which in their gradual development, is one of the most instructive and interesting studies, prove the truth of this observation. Yet the history of his investigations seems to teach a lesson which will most likely be the basis for the labours of the coming time, viz. that we gain and learn more and arrive at more stable results by means of a critical and conservative observation of single facts than by specious but unsound emendations of seeming irregularities[1]. It is the heartfelt wish of every lover of Plautian poetry, to see the continuation of that grand monument of Ritschl's name, his edition of Plautus. It will, however, probably be a long time before Ritschl comes to emend the Aulularia, and this consideration alone could move the present editor to publish his own labours on this play. He ventures to hope that in the meantime this work will be found not quite an unworthy substitute for the labours of a great master of philology.

[1] See Brix, *jahrb. für class. phil.* 1865 p. 58. Much good service will no doubt be done to the emendation of Plautus by the conservative labours of Spengel and Studemund, the latter of whom is now collating the Plautian MSS. in Italy. Though I could not unfortunately use Spengel's last book ('*Titus Maccius Plautus: kritik prosodie metrik*' Gött. 1865) throughout this Introduction—only a few days ago I received the first news of its appearance—I may state that I have independently arrived at the same results with regard to the admission of the hiatus as those which Spengel developes in his work: see *jahrb.* 1866 p. 57 s.

ADDENDA.

Long after the text and nearly the whole Introduction were printed, the editor was by the kindness of Prof. Fleckeisen at Dresden enabled to give all the readings of the MS. B with that degree of exactness and accuracy which is indispensably necessary for all critical purposes. Although all possible care had been taken to find out the actual readings of B, it was in more than one instance impossible to arrive at the positive truth. All such doubts have now vanished, since by means of the following addenda to the critical commentary it will be easy enough to ascertain the reading of the MSS. in each single instance. While I have to thank Prof. Fleckeisen for this valuable contribution to the critical part of the present work, I must excuse myself to my readers for the inconvenience necessarily arising from this late addition to the critical notes. But I may presume that for many of them it will be no very serious inconvenience, since the passages which must be altered in consequence of our better knowledge of the MS., are not above two or three, and are moreover all pointed out in the exegetical commentary: those readers who would really study the critical notes, will, I hope, kindly overlook a slight inconvenience and rather rejoice at having an accurate knowledge of the most important authority for the text of the Aulularia[1].

The collation thus liberally placed at my service was made by Mr A. Schwarzmann, during his sojourn at Rome, 1835. It is written in a very neat and clear hand on the margins of the Amsterdam edition, a. 1721. (See Fleckeisen, *ep. crit.* v). In using the following additions, it should be observed that unless there is an express remark to the contrary, the statements contained in the critical commentary must be considered right; but in any other case all statements given in the 'Addenda' are more authentic than the former. I have moreover carefully indicated where my statements rest on Schwarzmann's silence, i.e. where he adds nothing to the reading found in the edition used by

[1] I may add that the final cause of this inconvenience rests with the post which lost a letter from Prof. Fleckeisen to the author at the end of August 1865.

him, simply because in such cases a slight error on his side might occur more easily than where he purposely states the reading of the MS.

Any statement without the express addition of the name of a MS., applies to B. In some instances, I have found it necessary to complete my statements with regard to J: my friend E. R. Horton at London had the kindness to inspect all such passages as I was not quite certain of.

In the first 80 lines, I have occasionally mentioned some readings of a MS. at Cambridge (see p. VIII) written in the same year as my MS. γ. By the kindness of the Rev. J. E. B. Mayor, I am in possession of a very accurate collation of this MS. for the first 80 lines of the Aulularia, for which I am very much obliged to the learned gentleman, the more because he kindly bestowed his attention on so very bad a MS. as δ (this mark I choose for it). Compared with δ, the MS. γ bears a much higher character. In δ, the verses are written as prose, only sometimes we may guess at the original distribution of the verses in the MS. from which it was copied, capital letters suddenly appearing in the prose in places where a verse should commence.

In some passages, I think that I have now succeeded in finding out the true reading by way of better and more methodical conjectures than I could formerly offer. These δεύτεραι φροντίδες are all mentioned in the following 'Addenda.' I especially want to draw the attention of my readers to v. 134, this being a memorable instance how frequently the discovery of the easiest emendations will escape even to repeated attempts. In this passage I have every reason to regret my πρῶται φροντίδες.

ARGVM. I. Incipit prologus in aulularium Plauti B. 4 exanguis Bδ 5 Lyconides 10 seruus Liconidis 12 Auunculum Bδ. credere δ, cedere B. 14 Cum 15 Liconidi. Plauti aulularia incipit. Argumentum. 2 adfectus 3 uiciat 6 foris *scribendum erat: uide* 569. 7 compressoris seruulus B. seruolus J.

PROLOGVS *deest* B, *ubi nihil superscriptum est nisi* LAR FAMILIARIS. 3 aspexistis B *quod erat seruandum.* aspexisti δ. 4 cum ˋ. 6 mi^hi auus 7 Thesaurum *ex Schwarzmanni silentio* 19 impertire

20 factum est diem δ. 22 auusque. 23 cotidie 28 *et* 29 adulescens B, adolescens δ. 31 proximo 35 adulescentis illius est auunculus 37 liec 38 uult subreptum.

EVCLIO SENEX. STAPHILA ANVS 42 *Schwarzmannus nihil de correctura in* B *refert* 44 Nam me qua caussa, *quam tamen uerborum conlocationem non praetulerim* 46 regrede ab ostio 48 hercle *a manu secunda post* hodie. 49 Tibi ego 55 Abscede etiam nunc etiamnum ohe. *coniunctis* BJ *testimoniis uix quicquam Bothi scriptura probabilius effici poterit.* 56 adstato *Scioppius, Gruterus* 57 transuorsum 58 respexeris δ. 60 hoc secum loquitur *margo.* 62 inprudenti 64 pessima 67 ego hero B: *quae uerborum conlocatio etiam apud Guyetum extat.* 69 me miseram huc 70 decies *omnes libri* 71 istunc *ed. Amst., ad quod nihil adnotauit Schwarzmannus.* illunc *Camerarius Pareus Gruterus idemque in codice esse arbitror. certe sic habent* Jγ *cum rec.* 72 noctes *e Schwarzmanni silentio* 74 herilis *e silentio* 75 cui appetit *e silentio.* 76 melius est. 78 meum *deest Schwarzmanno et Grutero testibus* obstrixero.

EVCLIO SENEX. STAPHYLA ANVS. 81 quippini *e silentio* 82 aedes *e silentio.* 85 causa 88 fateor *est in* B 89 hoc 92 causae quisquam *et sic scribendum erat* 98 aedûs, *si Schwarzmanni manum recte lego. certe non est* aedis 99 intro mitti *aliasque eiusdem uerbi formas separatim exhibere solet* J, *iunctim* B. 104 fores *e silentio* 105 quia ab *seruare debebam. de* ab *correpto uide p.* XXXV abeundum est 111 *de hiatu uide p.* LXII 112 qui, *non* quin 113 cum omnes nesciant 118 postidem B, post idem Jγ.

EVNOMIA MVLIER. MEGADORVS SENEX. 121 Meae fidei tuaeque rei haec | Causa facere ut aequum est 123 fal sum 126 insecto BJ. 129 Ut aequum est *e silentio* 134 *scripturam meam nunc prorsus inprobo. certissima emendatione restituendum esse uideo* uti tuam rem ego técum hic loquerér familiárem. ut *libri.* 135 s. *sic discribuntur in* B:

M. Da mihi optuma femina manum.
E. Ubi ea est? quis ea estnam optuma? M. tu. E. tune ais? M. si negas nego.

sic uero in **J.**

> Damichi optuma femina manum. Evn. Vbi ea est?
> Quis ea est? nam optima. Mega. tu. Evn. Tune ais. Meg. Si negas. nego;

Secuntur in utroque libro uersus hice

> Decet te equidem uera proloqui. nam optuma nulla potest eligi.
> Alia alia peior frater est. M. Idem ego arbitror nec tibi

nisi quod 136 te *deest in* **J.** 139 certum est istacc 140 a *sic discribitur in* **B**: E. Da mihi operam amabo. **M.** tuast utere atque impera si quid uis. *eadem uerba quamquam aliter concepta unum efficiunt uersum in* **J.** 142 *et* 143 *usque ad* aduento *uno uersu continentur in* **BJ.** *unde hanc scripturam habere quo recommendetur perspicitur:*

> E. id quod in rém tuam óptumum esse árbitror,
> te id mónitum aduenio (*iamb. trip. cat.*)
> M. sorór, more tuó facis. E. factúm uolo. Me. quid ést id,
> sorór? E. consulás, quod tibí sempitérnum
> salútare sít, liberís procreándis.
> ita dí faxint : uolo te úxorem

143 aduenio *scribendum esse censeo: quod e uide commentarium.* 144 facto *in* **B** *esse expresse testatur Pareus, cui equidem fidem habeo.* facta *ed. Amst., ad quod nihil adnotauit Schwarzmannus. ceterum* 144 *et* 145 *uno uersu continentur in* **B.** *hanc* **J** *praebet discriptionem:*

> Meg. Quid est id soror?
> Evn. Quod tibi sempiternum salutare sit liberis procreandis.
> Meg. Ita dii fax...
> Evn. Volo te uxorem domum ducere; Meg. ei. occidi. Evn. Qui...
> Meg. Quia michi misero cerebrum excutiunt tua dicta soror lapidis loquo—

uerba ita di faxint *etiam in* **B** *cum antecedentibus uno uersu iunguntur. ceterum* **B** *eandem uersuum discriptionem habet atque* **J.** 148 ei occidi *Schwarzmanno teste,* heia *expresse testatur Pareus.* 157 *nunc scripserim* sed es grándior natú : mediast mulíeris aetas. *de* es *correpto uide p.* XLVIII 162 Quid dubitas quid 163 deminuam *et sic scribendum erat: uide comm.* 165 dotes dapsiles *e silentio.* 167 seruitutum sumptibus *etiam* **B** *quae scriptura est restituenda (uide u.* 503). 168 Evn. *persona deest* **BJ** ea est *pro* Meg. *legitur* Ev. **BJ.** 169 proximo 170—172 *Megadoro uno tenore*

adtribuuntur in BJ. mecastor B, me castor J. 172 dictura es 173 uertant B, uortant J. 175 *placet nunc A. Kletti coniectura, Exerc. Ter. p.* 21: sĕd eccum *uideo.* nĕscio unde sĕse homo recipĭt domum.

EVCLIO MEGADORVS SENEX DVO 176 cum *de correctura Schwarzmannus nihil adnotauit.* 179 domi est 180 Saluus 182 temerarium est 184 haud *e silentio* 186 palam est 187 Cui *e silentio* effodiam *e silentio* 189 inlocabilem 190 cuiquam *e silentio* 191 adiubare opus est 192 cum 194 blandust 196 polypos qui iubi quidquid tetigerint. 197 euclio est BJγ. 198 appellare *e silentio* ei *et sic erat scribendum: uide comm.* 199 mihi (michi J) intus harpagatum est 205 saluum est *de uerbis* si quid non perit *uide comm.* 212 item *expresse testatur Schwarzmannus.* itidem Jγ *et editiones* 213 malicia 216 uertat B, uortat J 218 Heia haud *e silentio* 224 ted *Acidalius.* 225 pauperrimum. *in* J *hoc uerbum legi non potest, paginae margine mutilato* 227 esse *ante* asellum *non deest in* B 228 honus *etiam* B 229 haud *e silentio* 230 med *Acidalius.* 233 magnum est periclum. 234 proxime *e silentio* 235 optumum est 236 ne duis *ed. Amst., ad quod Schwarzmannus nihil adnotauit. utrum* duas *an* duis *in* J *fuerit non potest dici, cum totum uerbum margine mutilato euanuerit. itaque* duis *uidetur scribendum esse.* 237 dotata est. 238 thesauros *hic etiam* B, *Grutero Pareo Schwarzmanno testibus* proh *e silentio* 240 Non *e silentio. uerba* Num ego disperii B *adtribuit praecedenti uersui.* tibi est 242 hinc est *ut erat scribendum.* 243 cerciorem 244 Qui *pro* quia 245 it 247 illaec 249 tu *et* uis *in* cuiuis *correctori debentur* 251 haud *e silentio* 252 copia est 255 istuc uertant. 256 afferret *e silentio* 258 pactum est *bis* 260 num quae causa est. *scribendum* numquaest 261 uis me istuc 262 MEGAD *persona uersus initio legitur in* B, *non in* J. 264 inaudisse *etiam* B. thesaurum. 264 *et* 265 *in* B *uno uersu continentur.* 265 affinitatem *e silentio* 266 deblattauisti *tantum testatur Schwarzmannus* 267 Staphyla 268 promo propere *Guyetus, quam*

coniecturam ego probauerim. 269 hodie ego huic nuptum **BJγ**, *si Pareo fides (in cuius testimonio* t. *error typographi est pro* h.) hodie ego nuptum huic **B**, *si e Schwarzmanni silentio concludere licet.* 270 subitum est *e silentio.* 271 cum 274 Nunc *Pareus sine nota,* Nam **Jγ**, *Camerarius Gruterus Schwarzmannus tacite: et sic scribendum* 275 occultatum est 276 cum ueniat, *ut* ueniat *scribendum esse adpareat.* 277 nimixtum *Gruterus,* minixtum *Pareus et Schwarzmannus testantur.*

STROBILVS SERVVS. ANTHAX (*vel* ARETHAX) CONGRIO COCI. PHRVSIVM. EXPLUSIVM TIBICINAE II. SENEX. 279 Tibicinasque hasce *e silentio* 280 dispertirem *de* **B** *expresse testatur Schwarzmannus.* 284 haud **BJγ**. 285 antrax **BJ**: 295 aeque est . 296 STR ain—dicis? Coc. tute existuma *scribere debebam quamquam libri* existima *habent* 297 *transposuit Gulielmius.* diuum. *his iterum* STR *praemittitur* 298 periisse **B** *e silentio,* perisse **J** 300 cum 304 aequom est credere credo 306 cum 307 potesse *ed. Amst. ad quod nihil Schwarzmannus adnotauit. Pareus* 'potest *sic V. C.*' 310 unguis dempserat 311 Collegit *e silentio* **B**, *de* **J** *expresse notaui.* 314 ei cripui. **J** *cum rasura* miluus *et* 317 miluum *e silentio* 321 Cocum ergo dico *Acidalius, probatus a Sprengelio Plauti p.* 231. 322 Cocus *e silentio* 324 **B** *eandem huius uersus scripturam habet quae est in* **J**.

STROBILVS. CONGRIO. COCVS 325 ulter (*non* inter) 327 abi intro *etiam* **B** 330 tibicina *e silentio* 331 phrugia *etiam* **B**. 333 huccine *e silentio* parcissimum *e silentio* 334 rauim *e silentio* 338 istuc *etiam* **B** 340 familia est 341 uestis 347 subripiat.

STROBILVS SERVVS. STAPHYLA ANVS. COCVS. 348 Heu Staphyla 350 Tibicinamque inpuuptias 353 *supra* temeti *additur* i. uini allatum *e silentio* 354 afferetur *e silentio* 357 Vulcano *e silentio* 358 Coenaene *ed. Amst., ad quod nihil adnotauit Schwarzmannus* caussa *e silentio* 360 Coc Haud – intro.

PITODICVS SERVVS 367 Si *pro* Sed.

EVCLIO SENEX. 373 Vitilenam cetum **B** *e silentio,* cetum **J**. 380 cordi ueutrique *e silentio. Pareum secutus sum.*

382 minimo *e silentio* 389 parua est *etiam* B. 392 Cui 393 thesaurarios *e silentio* 397 proximo *errori typographi debetur* utendúm *pro* utendám 400 proxumo *e silentio* 402 *hanc potius uerborum conlocationem commendari posse Noni testimonio nunc uideo* fugiam intro, ne quid híc itidem turbaé fuat *et sic scribendum esse censeo. ceterum etiam in* B congrio *in fine uersus additur.*

CONGRIO COCVS 403 omnis 406 bachinal bacchas *e silentio* 407 me *legitur in* B, *si Schwarzmanni silentio fides.* 408 pulchrius.

EVCLIO SENEX. CONGRIO COCVS 413 nomen tuum *etiam* B *et sic scribendum erat. tuom enim monosyllabum est.* 414 cominatus 416 nullus est 417 quoi *de* B *expresse testatur Schwarzmannus* 423 haud scio 427 Utrum crudum an coctum ego edim B: *in* J *nihil usque ad* edim *legi potest. ceterum* ego *deest in recentioribus libris, Hildyardo teste. . possis igitur* ego utrúm crudumne an cóctum edim. 428 nos coquere hic *etiam* B: hic *deest in Parei editione, unde in nostra peruerse omittitur.* 431 tuane expetam *ed. Amst., ad quod nihil adnotauit Schwarzmannus. uide comm.* 437 factum est 442 amen.

EVCLIO SENEX. CONGRIO COCVS 447 istud *etiam* B 448 Ite *ed. Amst., ad quod nihil adnotauit Schwarzmannus.* Ite *in* Ba *esse expresse narrat Pareus.* omnis *etiam* B. tibicinae *e silentio.* 450 facite, *non* facessite 451 Hem perii B*a*, Temperi B*b*, *teste Ritschelio comm. in uitam Ter. Suetoni Reifferscheidiani p.* 508. *ceterum hic Parei nota in errorem abripi me passus sum: codex enim habet* postquam impleuisti fustifissorum 453 uestra *e silentio* 455 & caenā J.

SENEX EVCLIO 459 Megadorus temptat me omnibus 460 *hiatum defendit Spengelius Plauti p.* 207. 461 caussa *et* surriperent *e silentio* 463 gallinatius: *uide comm.* 464 scalpurrire *quae scriptura recipienda erat: uide comm.* 465 opus est mihi 469 affinis 470 conloquar *expresse testatur Schwarzmannus.*

MEGADORVS EVCLIO SENES DVO 473 conditione *e silentio* 481 maximam partem est 482 altercatio est

496 Enim mihi quidem aequum est
Purpuram atque aurum dari

504 *de* phyrgio *dixi p.* LXII 506 Aut manulearii aut murobatharii 508 diobatharii 509 Soliarii 513 Treceni cum stant phylacistae (*sic etiam* J) 515 ᵐala 518 soluta est 522 disputata est 526 indotata est 528 eccum adfinem ante aedes EVCLIO MEGADORVS SENES DVO 529 Nimium libenter edi ᵘᵉaudiui 532 sis filiae nuptiis *ed. Amst., ad quod nihil adnotauit Schwarzmannus.* 535 quicquam 536 Opiᵘᵐone 537 ut siet 540 hic *e silentio,* hoc J, *ut expresse relatum* palam fecit 541 dese natus euocas 543 siṭ 544 inpleuisti *Schwarzmannus expresse testatur* 545 cocos 549 tibicinam *e silentio* 552 uelleᵐonisat 554 eurionem *Douza* 555 curioᵐᵉ 556 Quia ossa atque pellis totus est BJ. 557 *probo nunc Gruteri coniecturam* ei uiuo *quae ex* J *facile efficitur* (et *pro* ei) 559 optumus est *etiam* B 563 a me adferrier 564 decretum esť aquam 567 adfectat 573 congreditum est 574 optimum *possis* nunc hóc mihī factu óptumumst, ut te aúferam

STROBILVS LYCONIDIS SERVVS : *ex qua inscriptione iam grammaticos duos Strobilos discriminasse adparet: de qua re dixi diss. p.* 25. 580 herile *e silentio* 581 ero ex sententeutia *expresse* seruus *e silentio* 583 seruum 585 officium *e silentio* 586 ad *ed. Amst., ad quod nihil adnotauit Schwarzmannus* noenum *conieci ad u.* 67 inpellere *expresse* 531 seruum *et* aequum 590 habeat 592 cicius 598 adsidam 601 situm est 603 pulchram BJ 604 affinem *e silentio* 609 fano. Fides *ed. Amst., ad quod nihil adnotauit Schwarzmannus. debebam Charisi testimonium ad u.* 659 *referre, cum adpareat eum ibi* Fide *pro genetiuo cepisse. de* Jγ fidei *expresse notaui.* 611 ego 613 reperero 616 nunc *est in cod.* 617 grocchibat *expresse testatur Schwarzmannus* 621 comparabas cum compares 622 praestrigiator 623 mecum est BJγ. 624 adflictas causa 625 Verberabilissime *ed. Amst., ad quod nihil adnotauit Schwarzmannus* 626 surrupui *expresse* 621 Hec quid agis 629 data re. 631 ꝯuidquid 633 *non aliter personas distributas esse Schwarzmannus*

testatur 635 maximam B, maxumam J. 641 siconpantyas 645 quidquid 649 nihili 650 omnes *deest* 653 Emortuum leto *expresse* 655 nam *defendit Spengelius Plauti p.* 212. audoebit 657 Attat *e silentio. initium uersus non potest legi in* J. eccum *e silentio* 658 *inter* ianuam *et* concessero *spatium uacuum in* J. *in fine uersus* eidem *additum in* B.

SENEX. SERVVS *si Schwarzmannum recte intellego.* EVCLIO. STOBILVS J. 661 coruus perissem 662 crelo coruum 666 Syluani *e silentio,* Siluani J. 667 *ad* ibi *nihil adnotauit Schwarzmannus* 668 Certumst *expresse* Syluano *e silentio,* siluano J. 669 saluom 672 herus *e silentio* 673 Certum est *e silentio.*

LYCONIDES ADOLESCENS. EVNOMIA MVLIER. FEDRIA VIRGO. *in indice personarum* PHAEDRA *errore typographi legitur pro* PHAEDRIA. 677 auonculo *expresse* 678 a fratre *ed. Amst., ad quod nihil adnotauit Schwarzmannus. sed* a *deesse in codice Parci et Gruteri testimoniis constat. ceterum* fratri *Parcus,* fratre *Gruterus.* 680 caussa *e silentio* iusta est ita est 681 compressisse *e silentio* 684 *Liconidis persona deest* 686 I 688 seruum *e silentio* 689 tibi 690 operiri *etiam* B 691 iniurium est

STROBILVS SERVVS 693 Picis diuiciis montes *e silentio* 698 conlocaui *expresse* 699 ubi aurum *expresse,* aurum ubi *de* Jγ *item expresse notaui* 703 *Schwarzmanni conlationem hic non esse accurate factam mihi quidem constat.* Nam ego modo declinaui paulum me extra uiam *ed. Amst., ad quod ille nihil adnotauit.* Nam ego non *ex* Jγ *notaui. ceterum Hari uersus restaurandi rationem non dubito probare: certe Plauto dignam esse omnes concedent.* 704 Attat *e silentio* eccum 705 *ss. uersus hac ratione dispesti in* BJ: Perii—quo non curram? | Tene—caecus eo atque | Equidem—qui sim | Nequeo—auxilio | Oro—abstulerit | Qui uestitu *etc.* 709 omnes complures 711 Quis *etiam* B 712 Em 713 miserum miserum (*m. 2da supra lineam addidit* misere) 714 *post* mestitiae *manus altera* que *addidit* optulit BJ. 715 *uerba* famem et pauperiem *uersui praecedenti adnexi in* BJ. Perditissimus *expresse* 716 opus est *uersus finitur* auri, *ita ut* Perdidi *insequentem incipiat* 717 custodiui *ed. Amst., ad quod nihil adnotauit*

Schwarzmannus. 721 Euclio est. est, opinor *e silentio. Schwarzmannum hic neglegentem fuisse existimo* palamst res *expresse* 722 ego *est in codice, si Schwarzmanni silentio fides* incertumst *expresse* 723 *de* habeam *nihil testatur Schwarzmannus* EVCLIO. LYCONIDES 724 Lic. Ego sum. EVCL. Immo ego sum J *quem mea causa denuo inspexit E. R. Horton, qui haec refert* '*There is no sufficient space for an additional word after* sum, *in my opinion, though a little bit of the original leaf seems to have been torn away*'. 725 Cui *e silentio* optigit *uersum concludit* BJ. 726 tuum 728 adulescens *expresse* 729 ire 730 inlexit *expresse* 733 tuum BJ 734 factum est B. *in* J *uersus initium non potest legi* 736 enicem 737 tactiost *expresse. interrogandi signum in fine uersus a typographo falso omissum* 738 audacissime *expresse. de* J *nihil notaui* 740 ius sit *scribendum esse, in adnotatione dixi. alterum* istuc *non deest, si Schwarzmanni silentio fides* 741 Luce claro *ed. Amst., nihil addente Schwarzmanno.* Luce clara *expresse ex* J *notaui* 743 causa *expresse* uile'st *e silentio* liet 749 potissimum 750 Haud *e silentio* 752 surripuisti *e silentio* 753 crcle 759 Syluani *e silentio* 761 i uero, refer *ed. Amst., tacente Schwarzmanno.* furi *distincte legitur in* J: fueri *enim errori typographi debetur* 764 ociose *et* ocium est 765 surripuisti *e silentio* 768 expies *etiam* B. 769 uult 771 quo BJγ, *ut scribendum est* 772 Lyconides *e silentio,* liconides J. 774 *suspicor* intus occillam domi. 775 auonculo *expresse. uersus exitus legi non potest in* J. 777 atque *iam deletum a Guyeto* 778 quantum est perduint, *si Schwarzmanni silentio fides* 781 uortat BJ. 783 nullus est pretii 785 ut *Schwarzmanno et Grutero testibus* ego *a manu secunda esse Schwarzmannus testatur* inprudens *expresse* 788 inpulsu *expresse* 792 auonculus *expresse* causa 794 plurimae 796 uidet[ur] 797 seruum *etiam* B Strolum (bo) repperio 798 operiar *etiam* B. 799 spatium B, spacium J. 800 pedissequa, *si Schwarzmanni silentio fides, cum tamen Pareus expresse* pedisiqua *non* pedissequa *legi testetur* an ueram

STROBILVS SERVVS. LYCONIDES ADOLESCENS. EVCLIO SENEX *etiam*

B *nihil ex hac inscriptione concludi potest: uide u.* 278 803 Quis *etiam* **B** quisquam est **BJ** cui propicii 808 eloquor *si Schwarzmanni silentio fides.* eloquar *omnes libros habere testatur Pareus et sic certe habent* Jγ *cum omnibus Hildyardi* 811 reperisse 812 reperi 818 tuum apparabas *e silentio* 823 enica

It should be observed that the MS. **B** generally writes *m* in the compounds of *in* and *con*, and that only those cases are expressly reported where *n* is written: **J** on the contrary has *m* without a single exception.

Brix in his edition of the *Captiri* which I could not use when writing my remark on *furfurē* Capt. 807 (see above p. xxiv), keeps *furfurī* without even mentioning the reading of the MSS. He defends this by quoting the ablatives *carni fusti sorti parti luci* as found in Plautus—cases which would of course support *furfuri* if this actually were the reading of our MSS. But Brix himself quotes two instances of the original long quantity of the *e* in the ablative of the third as still found in Plautian prosody, although these cases have, as usual, been misunderstood and consequently altered by most editors. Thus we have:

> quód tu me rogás: nam tu aquam a púmicė nunc póstulas.
> Persa 41.
>
> quasi mús in medio párietė uorsábere.
> Cas. I 1, 52.

In the first place Ritschl has *hercle* in the place of the MS. reading *nunc*, while Guyet had written *pumici;* in the latter Bothe gives *parieti*, Acidalius proposes *parietis*. But neither of these lines stands in need of emendation. I should not mention here the ablatives *pubē* Pseud. 196 and *famē* Most. 193, as the long quantity of the ending in these cases admits also of another explanation.

At the end of these 'Addenda' I cannot refrain from briefly alluding to another theory on Plautian prosody recently started by Studemund.

In reviewing Spengel's book he says (*jahrb. für class. phil.* 1866 p. 54) '*das allen diesen erscheinungen* (i. e. the abnormities of Plautian prosody) *zu grunde liegende, aus dem alten latein überkommene und von Plautus im gegensatz zu den gräcisierenden dichtern des Augusteischen zeitalters noch bis zu einem gewissen grade bewahrte gesetz der* verschleifung (*um mich dieses seit Lachmann für das altdeutsche üblichen ausdrucks zu bedienen*) *ist, wenn auch vielleicht praktisch erkannt, doch nicht theoretisch in den vordergrund gerückt worden, und die zulässigkeit oder unzulässigkeit einer sogenannten prosodischen licenz wird zum theil nur nach dem häufigern oder seltnern vorkommen derselben bemessen*'. And again *ád ácheruntem* Most. 509 is explained p. 56: '*der recensent der Palatinen scheint also hier die präposition geschützt zu haben, durch verschleifung des scharf betonten kurzen* ad *mit dem langen* a *im anlaut des folgenden wortes*'. It is not difficult to see that this theory (which as yet remains to be more fully proved) is little more than a revival of some metrical observations already found in Camerarius' *de carminibus comicis*, e. g. p. 53 where Camerarius says that in the line

> fateór: abi deprome, áge tu interea huic sómnium.
>
> Curc. II 2, 5 = 255.

the syllables *abi de* form a spondee κατ' ἐπισυναλοιφήν. Or to quote another instance,

> quíd in tábernacló fecisti? uíctus sum, si díxeris.
>
> Amph. 428.

'*quid in ta*' trocheus. — Again, Amph. 917:

> ridículi causa. uél húnc rogato Sósiam

'*uel hunc*' μονοσυλλάβως pronunciandum. Unless I am very much mistaken, Camerarius means here the same thing which Studemund calls '*verschleifung*'. But as the arguments for this theory (although it is more than three centuries old) have not yet been made known to the public, I do not see any reason to abandon the theories proposed in my Introduction.

Nay the formulas ⏑́ – = ⏑́ ⏑ and ⏑ – ⏑́ = ⏑ ⏑ ⏑́ which I hold to be the essence of Plautian prosody will help us to explain more abnormities than it would at first appear. They would not only explain such quan-

tities as *prŏfĕcto* Glor. 186 and 290 (see also Spengel, *Plautus etc.* p. 113), but they confirm an explanation doubtfully proposed p. XLIX where I defended *septŭmăs* Pseud. 597. Compare now *Persa* 269:

> uerbĕribus caedi iŭsserit, conpĕdēs inponi: uăpulem

and *Curc.* I 2, 51 according to Spengel's distribution p. 134:

> quae tuó guttŭrī sit mŏnumentum.

See also *Persa* 845:

> quid aĭs?: hicine Dordălŭst leno, qui hic lībĕrās uirginēs mĕrcatur?

T. MACCI PLAVTI
AVLVLARIA

Post Asinariam hanc fabulam conlocant **BJ**. PLAVTI ASINARIA EXPLICIT. PROLOGVS INAVLVLARIAM **J** *qui tamen argumenta ante prologum habet: cum uero arg.* I *inscriptione careat, probabile est librarium id pro prologo habuisse. post Epidicum legitur Aulularia in* γ: Plauti poetę Epidicus explicit | Incipit eiusdem Aulularia. comedia ~~septima~~ octaua | Prologus | Senex auarus uix sibi credens euclio......Argumentum | AVlam repertam auri plenam euclio. *similia sunt in codice Harleiano* 4704, *saec.* XV, *ubi in calce Aululariae quae item post Epidicum legitur, haec extant:* Plauti asinii poęte clarissimi explicit aulularia comędia | Tercia. *de* Asinio *adeas uelim Ritsch. Parerga Plaut.* p. 5.

ARGVMENTVM I

Senéx auarus uix sibi credens Eúclio
domí suae defóssam multis cúm opibus
aulam ínuenit rursúmque penitus cónditam
exsánguis amens séruat. eius filiam
Licónides uitiárat. intereá senex
Megadórus a soróre suasus dúcere
uxórem, auari gnátam deposcit sibi:
durús senex uix promíttit atque aulaé timens
domó sublatam uáriis abstrudít locis.
insídias seruos fácit huius Licónidis
qui uírginem uitiárat: atque ipse óbsecrat
auónculum Megadórum sibimet cédere
uxórem amanti. pér dolum mox Eúclio
quom pérdidisset aulam, insperato ínuenit
laetúsque natam cónlocat Licónidi.

Hoc argumentum in libris praeponitur, in editis postponitur sequenti. 2 *de hiatu uide Ritschelium Proll.* cciii. s. defossam multis opibus cum domi suae *Guyetus.* 5 Liconides Jγ, Lyconides B ? uiciarat BJ. 8 *de* sĕnĕx *uide Ritsch. Proll.* cxlvii. aule J. 10 *uide ad u.* 5. 11 uiciarat BJ, ipse *deest* J. 12 Auunculum Jγ. credere J. 13 amante J. 14 Cum Jγ. 15 *uide ad u.* 5. *argumentum hoc neque eleganter neque accurate scriptum esse comprobaui diss.* p. 3 *s.*

ARGVMENTVM II

Aulám repertam *auárus* plenam auri Eúclio
ui súmma seruat, míseris affectús modis.
Licónides istíus uitiat fíliam.
uolt hánc Megadorus índotatam dúcere,
lubénsque ut faciat dát coquos cum obsónio.
auró formidat Eúclio, abstrudít foras.
re*que* ómni inspecta, cónpressoris séruolus
id súrpit, illic Eúclioni rém refert,
ab eó donatur aúro uxore et fílio.

ARGVMENTVM INAVLVLARIA PLAVTI J.

u. 1 Aulam repertam auri plenam Euclio *libri, nos dedimus ex emendatione Bothi quae egregie confirmatur argum. prioris u.* 1 *ubi est* senex auarus. 2 miseris affectus modis] *haec deriuata esse e fabulae u.* 66 *dixi diss.* p. 5.

3 Liconides *etiam* B. uiciat J. 6 abstridit fores BJ, foris *uett. edd.*, foras *e Langianis et Guelferbytano quodam codice Bothius.* 8 que *deest in libris, addiderunt uett. edd. non possunt transponi* omni re *propter acrostichidis legem.*

PERSONAE

LAR · FAMILIARIS · PROLOGVS
EVCLIO · SENEX
STAPHILA · ANVS
EVNOMIA · MVLIER
MEGADORVS · SENEX
STROBILVS · SERVOS
ANTRAX · COCVS
CONGRIO · COCVS
PHRVGIA · TIBICENA
ELEVSIVM · TIBICENA
PITODICVS · SERVOS
LICONIDES · ADVLESCENS
PHAEDRA · VIRGO

Personarum index deest in libris omnibus. sunt in quibus discrepat noster index ab iis quos in editionibus ante nos emissis inuenias: quorum si rationem habere uelis, adeas rogo commentarium nostrum criticum, unde facili opera congerere possis.

PROLOGVS

IN PLAVTI AVLVLARIAM.

LAR FAMILIARIS.

Ne quís miretur quí sim, paucis éloquar.
ego súm Lar familiáris, ex hac fámilia,
unde éxeuntem me ádspexistis. hánc domum
iam múltos annos ést quom possideo ét colo
patríque auoque iam húius qui nunc híc habet.
sed míhi auos huius óbsecrans concrédidit
aurí thensaurum clam ómnis: in medió foco
defódit uenerans mé, ut id seruarém sibi.
is quóniam moritur, íta auido ingenió fuit,

Prologvs *deest in* **J**, *qui nihil superscriptum habet nisi* Lar Familiaris.

1 *Miror ueteres cum unde* [ita cdd., scribendum uidetur *etiam nude*] *pro nescio ponebant, nam admiratio ab ignorantia descendit. Plautus:* Ne quis etc. *Donatus in Ter. Andr.* IV. 4, 11. Nequis **J**. 2 Ego sum Lar familiaris *Priscianus inst.* VI. 32 *et Probus* p. 15, 7 *ed. Keil*, Ego Lar sum f. *libri Plautini.* 3 Vnde & euntem me aspexisti **J**γ, *nisi quod in* γ *postea a correctore* s *additum est.* 4 *Colere, inhabitare......Plautus in Asinaria......et idem in Aularia:* hanc domum iam multos annos est ut possideo et colo. *Nonius* 250, 11. quom **B**, cum **J**γ. cumposideo **J**. color *Acidalius.* 5 *Habere rursus habitare......Plautus Aulularia:* patri abo iam huius qui nunc hic habet. *Nonius* 318, 7. patri **BJ**γ, patrique *Acidalius; hiatui patrocinatur Lachmannus comm. Lucr.* p. 195. 6 mi auus **J**γ. 7 thensaurum (thea. **J**γ) auri **BJ**γ *cum ceteris libris; Bothius transposuit ex 'scriptis.'* clamōnis **J**. 9 Postquam *pro* quoniam, *cuius reciprocum* quoniam *pro* postquam. *Plautus in Aulularia:* Quoniam is moritur, ita auido ingenio fuit. *Donatus in Ter. Ad. prol.* I. is quoniam **BJ**γ *et Pal. quartus*, is quando

numquam índicare id filio uoluít suo,
inopémque optauit pótius eum relínquere
quam cúm thensaurum cónmonstraret. filio
agrí reliquit éi non magnúm modum,
quo cúm labore mágno et misere uíueret.
ubi is óbiit mortem quí mihi id aurum crédidit,
coepi óbseruare, ecquí maiorem filius
mihi honórem haberet quam éius habuissét pater.
atque ílle uero mínus minusque inpéndio
curáre minusque me ínpartire honóribus.
item á me contra fáctumst: nam item obiít diem.
is húnc reliquit qui híc nunc habitat filium
paritér moratum, ut páter auosque eiús fuit.
huic filia unast: éa mihi cotídie
aut túre aut uino aut áliqui semper súpplicat,
dat míhi coronas. éius honoris grátia

Pall. quinque, et alii recentiores. quom iam *Gruterus et Guyetus.* 10 iu-dicare J. idfilio J. 12 thesaurum Jγ. *post* conmonstraret *uolgo non interpungitur, uide diss.* p. 31. *locus nondum emendatus.* commostraret γ, commonstraro *Lambinus ex libris non nullis.* 14 qui *e Langianis Bothius, in* J *nihil praeter* & misero uiuerct *adparuit.* 15 *praeter* credidit *nihil adparuit in* J. *Credere est seruandum commendare. Plautus in Aularia:* ubi is obit mortem, quid mihi in aurem credidit. *Nonius* 275, 10. 16 *Obseruare, celare et intus retegere. Plautus Aulularia:* ubi is obit mortem, qui mihi id aurum credidit, coepi obseruare. *Nonius* 359, 32. *Honor, sacrificium, litatio......Plautus Aulularia:* et quide maiorem filium Mihi honorem habere, quam eius habuisset pater. *Nonius* 320, 15. etqui BJ, ecqui γ *et Pall. duo,* ecquid *codd. rec. decem.* 17 Michi J. 18 Inpendio *pro magis. Plautus Aulularia:* atque ille uero minus minusque inpendio [*inpedio* libri] curare minusque me inpertire honoribus. *Nonius* 128, 30. impertire Jγ, inpartire B, *Bothius: de his formis uide Fleckeisenum, ep. crit.* VII. *conf. ad u.* 280. 20 die BJ, diem γ, *Pall. quattuor.* factum est Jγ. 21 *Pariter, similiter. Plautus Aulularia:* his ex se hunc reliquit qui hic habitat filium, pariter moratum, ut pater atque auus eius fuit. *Nonius* 375, 8. *Plautus in Aulularia:* Pariter moratus ut pater auusque eius fuit. *Seruius ad Verg. Georg.* I. 189. ex se *post* is *addunt etiam libri Plautini, quod uix tuleris: deleuerunt Guyetus et Kampmannus.* 22 *Pariter, similiter, uno modo. et est anticum. Plautus in Aulularia:* filium pariter moratum. *Seruius ad Verg. Aen.* XI. 592. eius *Nonius et Seruius,* huius BJγ. ut pariter auusque J. 23 una est BJγ. michi J. cottidie B, cotidie J, quotidie γ. 24 thure *et* aliquid Jγ. 25 cuius *in* γ *Hildyardus esse dicit.*

fecí, thensaurum ut híc repperiret Eúclio.
nam eám conpressit dé summo adulescéns loco:
is scít adulescens quaé sit quam conprésserit,
illa íllum nescit, néque conpressam autém pater.
eam ego hódie faciam, ut híc senex de próxumo
sibi uxórem poscat: íd ea faciam grátia
quo ille éam facilius dúcat qui conprésserat.
et híc qui poscet éam sibi uxorém senex,
is ádulescentis ílliust auónculus
qui illám stuprauit nóctu, Cereris uígiliis.
sed híc senex iam clámat intus, út solet.
anúm foras extrúdit, ne sit cónscia.
credo aúrum inspicere uólt, ne subruptúm siet.

gracia J. 26 thesaurum Jγ *et sic semper sine* n. 27 quo illam (quo eam Jγ, quo ille eam *Pall. duo*) facilius nuptum, si uellet, daret *addunt libri, reiecit Deenicus: uide diss.* p. 30. 28 nam conpressit eam *libri, transposuit Bothius.* desummo J. 29 adolescens Jγ, *sed* 28 adulescens *uterque.* 30 autumat *Langiani.* 31 deproximo Jγ. 32 idea faciam grá J. 33 *fortasse* conpresserit? 34 et BJ, et is *solus* γ, enim *placebat Acidalio,* etenim *Bothio.* 35 adolescentis Jγ. illius est BJγ. auunculus Jγ. 39 nesurreptum Jγ.

ACTVS PRIMVS I 1

EVCLIO. STAPHILA.

EVCLIO.

Exi, ínquam: age exi: exeúndum hercle tibi hinc ést foras,
circúmspectatrix cum óculis emissíciis.

STAPHILA.

nam cúr me miseram uérberas?

EVCLIO.

ut míscra sis
atque út te dignam mála malam aetatem éxigas.

STAPHILA.

nam quá me causa * * éxtrusisti ex aédibus?

EVCLIO.

tibi egón rationem réddam, stimulorúm seges?

SENEX EVCLIO. STAPHYLA anus *Camerarius* (EVCLIO Senex *Pareus*). EVCLIO SENEX. STAPHILA ANVS **J**γ.

40 *de* excúndum *uide Corssenum de pronuntiatione* II. 175. exeundum hercle est tibi *Bothius e Langianis*, exi ínquam exi: excúndum hercle tibi hinc ést foras *Guyetus:* tibi hinc *irrepticia esse censebat Harius.* 41 circum spectatrix *separatim exhibet* **J**, *iunctim* **B**. cum *deest in* **J**. 42 nam me cur miseram **B***a*, cur me **B***b cum* **J** *et ceteris. uerberare non solum a uerberibus dictum est, sed et a uerbis. Plautus in Aulularia:* nam cur me miseram uerberas. *Nonius* 45, 10, *quem merito irridet Camerarius.* 44 *sic* **B**, *sed sine lacuna: hiatus uix potest defendi.* nunc *post* me *addunt* **J**γ *cum tribus Pall.*, hinc *post* causa *Geppertus.* Namqua *et* his exaedibus **J**γ. 45 ego **BJ**γ. *reddere, exponere et dare. Plautus in Aulularia:* tibi ego rationem reddam, stimulorum seges. *Nonius* 381, 10. *Plautus in Aulularia:* tibi ego rationem reddam, stimulorum seges, *id est, in qua stimuli eripi* [*fortasse* erigi] *possunt. Nonius* 396, 20. *telorum seges, multitudo. Plautus Aulularia:* stimulorum seges. *Seruius ad Verg. Aen.* III. 46. egon *scripsi, conl. Trin. u.* 515 *ubi uide Ritschelium.* racionem **J**, rationem

illúc regredere ab óstio: illúc sís. uide,
ut incédit. at scin, quó modo tibi rés se habet?
si hodie hércle fustem cépero aut stimulum in manum,
testúdineum istum tíbi ego grandibó gradum.

STAPHILA.

utinám me diui adáxint ad suspéndium
potiús quidem, quam hoc pácto aput te séruiam.

EVCLIO.

at út scelesta sóla secum múrmurat.
oculós hercle ego istos, ínproba, ecfodiám tibi,
ne me óbseruare póssis, quid rerúm geram.
abscéde etiam nunc * * * * * étiam ohe,
istíc adstato. si hércle tu ex istóc loco
digitúm transuorsum aut únguem latum excésseris,
aut sí respexis, dónicum ego te iússero,
contínuo hercle ego te dédam discipulám cruci.
scelestiorem me hác anu certé scio
uidísse numquam, nímisque ego hanc metuó male,
ne mi éx insidiis uérba inprudentí duit
neu pérsentiscat, aúrum ubi est absc̆ónditum:

Bγ. 46 regredo abhostio **J**. 47 ut *additur praecedenti uersui in uolgatis, non in codd.* ut cedit *Bothius.* at scin *Camerarius*, an scin *Pareus sine adnotatione:* at **Jγ** *et uidetur esse in* **B**. *post* quomodo *rasura est in* **J**. 48 hercle '*ponitur intra lineam super* hodie *a manu recensoris*' *in* **B**, *non in* **Jγ** *ubi in ipso contextu legitur: deest in Harleiano* 4704. *post* cepero **J** *habet rasuram.* inmanum **J**. 49 ego tibi **B**, tibi ego **Jγ**, *Camerarius.* gradibo **BJ**. *grandire est grandem facere......Plautus Aulularia:* testudineum istum tibi ego grandino gradum *Nonius* 115, 5. grandibo γ *et Pall.* Testodinem **J**. 50 *adauxint, adigant. Plautus Aulularia:* utinam etc. *Nonius* 75, 5; *conf. Paulum Diaconum* p. 28 *M.* '*adaxint adegerint.*' 51 apud **Bγ**, aput **J**. 53 effodiam **BJγ**, ecfodiam *Nonius.* 54 *Obseruare, curiose et suspiciter circum aspicere. Plautus Aulularia:* oculos ego tibi istos, improbe, ecfodiam tibi, ne me obseruare possis, quid rerum geram. *Nonius* 360, 3. 55 *secutus sum* **B**. abscede & iam nunc & iam nunc & iam ohe **Jγ** *cum non nullis rec. placet Bothi supplementum:* abscéde etiam nunc: étiam nunc. ST. etiámne? EV. ohe. 56 atasto **B**, adesto **Jγ** *cum rec.*, adstato *uett. edd.* ex hoc loco γ. 57 transuersum **Jγ**. 58 respexeris **Jγ**. 59 disciplinam γ. 60 scio *bis fuit in* **J**, *sed semel erasum est.* 62 mihi **BJ**, mi γ. ex *superscr. in* **J**. 64 inoccipitio **J**.

quae in óccipitio quóque habet oculos péssuma.
nunc íbo ut uísam, sítne ita aurum ut cóndidi:
quod mé sollicitat plúrimis miserúm modis.

STAPHILA.

noenúm mecastor, quíd ego ero dicám meo
malaé rei euenísse quamue insániam,
queo cónminisci: íta me miseram ad húnc modum
deciéns die uno saépe extrudit aédibus.
nesció pol quae illunc hóminem intemperiaé tenent:
peruígilat noctis tótas, tum autem intérdius
quasi claúdus sutor dómi sedet totós dies.
neque iám quo pacto célem erilis filiae
probrúm, propinqua pártitudo quoi ádpetit,
queo cónminisci: néque quicquam meliúst mihi,
ut opínor, quam ex me ut únam faciam lítteram
longám, meum laqueo cóllum quando obstrínxero.

EVCLIO.

nunc défaecato démum animo egrediór domo, I 2
postquám perspexi, sálua esse intus ómnia.
redi núnciam intro atque íntus serua.

65 estne **BJγ**, sitne *Pylades. de uersu qui post* 66 *uolgo e Nonio additur dixi diss.* p. 12. 67 noe num, *et superscr. uoci priori* pro non **B**, 'nocnum pro non' *glossarium Plautinum ex Aulularia, unde* noenum *restituit C. Lachmannus comm. Lucr.* p. 150. nenum *Scioppius.* Nec nūm ecastor **J** *et, nisi quod in huius margine* Nocnum *et ab alia iterum manu* Numen *ascriptum est*, γ. nec nunc me ecastor *uel* nec numen ecastor *Pall.* non enim *codd. et edd. non nulli.* ero ego **B**, hero ego **Jγ**, *transponi iusserunt Harius et Bothius.* 68 malo **J.** 69 miseram me **B** (*e Camerari Gruteri Parei silentio*), me miseram **J** *et Bothius.* adhunc **J.** 70 sepe **BJγ**. 72 noctes **Jγ**. 74 herilis **Jγ**. 75 *partitudo est partio feminino. Plautus Aularia:* probrum, propinqua partitudo cui adpetit. *Nonius* 217, 27. cui appetit **Jγ**. 76 melius est michi **J** *et, nisi quod* mihi *constanter*, γ. 77 exme ut utinam faciam litteram **J.** ut uuam faciam aut litteram *Palmerius coni. Poen.* I. 2, 109. 78 longum **BJγ**, longam *codd. rec. non nulli.* meum *deest in* **Jγ**. 79 EVCLIO STAPHILA **Jγ**, *nouam scaenam hic item incipit* **B.** 79 *defecata omnia pura et inturbata et sine sordibus possumus dicere, ut uinum sine fecibus. Plautus in Aulularia:* nunc defecato demum animo egredior domo. *Nonius* 454, 25. defecato **BJγ**. 81 nunciam *separatim exhibere solent* **BJγ**. quippeni *Pareus*, quippini *Camerarius et Gruterus:*

fecí, thensaurum ut híc reperiret Eúclio.
nam eám conpressit dé summo adulescéns loco:
is scít adulescens quaé sit quam conprésserit,
illa íllum nescit, néque conpressam autém pater.
eam ego hódie faciam, ut híc senex de próxumo
sibi uxórem poscat: íd ea faciam grátia
quo ille éam facilius dúcat qui conprésserat.
et híc qui poscet éam sibi uxorém senex,
is áduléscentis illiust auónculus
qui illám stupranit nóctu, Cereris uígiliis.
sed híc senex iam clámat intus, út solet.
anúm foras extrúdit, ne sit cónscia.
credo aúrum inspicere uólt, ne subruptúm siet.

gracia J. 26 thesaurum Jγ *et sic semper sine* n. 27 quo illam (quo eam Jγ, quo ille eam *Pall. duo*) facilius nuptum, si uellet, daret *addunt libri, reiecit Deenicus: uide diss.* p. 30. 28 nam conpressit eam *libri, transposuit Bothius.* desummo J. 29 adolescens Jγ, *sed* 28 adulescens *uterque.* 30 autumat *Langiani.* 31 deproximo Jγ. 32 idea faciam grá J. 33 *fortasse* conpresserit? 34 et BJ, et is *solus* γ, enim *placebat Acidalio*, etenim *Bothio.* 35 adolescentis Jγ. illius est BJγ. auunculus Jγ. 39 nesurreptum Jγ.

ACTVS PRIMVS

I 1

EVCLIO. STAPHILA.

EVCLIO.

Exi, ínquam: age exi: excúndum hércle tibi hinc ést foras,
circúmspectatrix cum óculis emissíciis.

STAPHILA.

nam cúr me miseram uérberas?

EVCLIO.

ut mísera sis
atque út te dignam mála malam aetatem éxigas.

STAPHILA.

nam quá me causa * * éxtrusisti ex aédibus?

EVCLIO.

tibi egó*n* rationem réddam, stimulorúm seges?

SENEX EVCLIO. STAPHYLA anus *Camerarius* (EVCLIO Senex *Parcus*). EVCLIO SENEX. STAPHILA ANVS **Jγ**.

40 *de* excúndum *uide Corssenum de pronuntiatione* II. 175. exeundum hercle est tibi *Bothius e Langianis*, exi ínquam exi: excúndum hercle tibi hinc ést foras *Guyetus:* tibi hinc *irrepticia esse censebat Harius*. 41 circum spectatrix *separatim exhibet* **J**, *iunctim* **B**. cum *deest in* **J**. 42 nam me cur miseram **B***a*, cur me **B***b cum* **J** *et ceteris. uerberare non solum a uerberibus dictum est, sed et a uerbis. Plautus in Aulularia:* nam cur me miseram uerberas. *Nonius* 45, 10, *quem merito irridet Camerarius.* 44 *sic* **B**, *sed sine lacuna: hiatus uix potest defendi.* nunc *post* me *addunt* **Jγ** *cum tribus Pall.*, hinc *post* causa *Geppertus.* Namqua *et* his exaedibus **Jγ**. 45 ego **BJγ**. *reddere, exponere et dare. Plautus in Aulularia:* tibi ego rationem reddam, stimulorum seges. *Nonius* 381, 10. *Plautus in Aulularia:* tibi ego rationem reddam, stimulorum seges, *id est, in qua stimuli eripi* [*fortasse* erigi] *possunt. Nonius* 396, 20. *telorum seges, multitudo. Plautus Aulularia:* stimulorum seges. *Seruius ad Verg. Aen.* III. 46. egon *scripsi, conl. Trin. u.* 515 *ubi uide Ritschelium.* racionem **J**, rationem

illúc regredere ab óstio: illúc sís. uide,
ut incédit. at scin, quó modo tibi rés se habet?
si hodie hércle fustem cépero aut stimulum in manum,
testúdineum istum tíbi ego grandibó gradum.

STAPHILA.

utinám me diui adáxint ad suspéndium
potiús quidem, quam hoc pácto aput te séruiam.

EVCLIO.

at út scelesta sóla secum múrmurat.
oculós hercle ego istos, ínproba, ecfodiám tibi,
ne me óbseruare póssis, quid rerúm geram.
abscéde etiam nunc * * * * * étiam ohe,
istíc adstato. si hércle tu ex istóc loco
digitúm transuorsum aut únguem latum excésseris,
aut sí respexis, dónicum ego te iússero,
continuo hercle ego te dédam discipulám cruci.
sceléstiorem me hác anu certé scio
uidísse numquam, nímisque ego hanc metuó male,
ne mi éx insidiis uérba inprudentí duit
neu pérsentiscat, aúrum ubi est abscónditum:

By. 46 regredo abhostio **J.** 47 ut *additur praecedenti uersui in uolgatis, non in codd.* ut cedit *Bothius.* at scin *Camerarius,* an scin *Pareus sine adnotatione:* at **Jγ** *et uidetur esse in* **B.** *post* quomodo *rasura est in* **J.** 48 hercle '*ponitur intra lineam super* hodie *a manu recensoris*' *in* **B,** *non in* **Jγ** *ubi in ipso contextu legitur: deest in Harleiano* 4704. *post* cepero **J** *habet rasuram.* inmanum **J.** 49 ego tibi **B,** tibi ego **Jγ,** *Camerarius.* gradibo **BJ.** *grandire est grandem facere......Plautus Aulularia:* testudineum istum tibi ego grandiuo gradum *Nonius* 115, 5. grandibo γ *et Pall.* Testodinem **J.** 50 *adanxint, adigant. Plautus Aulularia:* utinam etc. *Nonius* 75, 5; *conf. Paulum Diaconum* p. 28 *M.* '*adaxint adegerint.*' 51 apud **By,** aput **J.** 53 effodiam **BJγ,** ecfodiam *Nonius.* 54 *Obseruare, curiose et suspiciter circum aspicere. Plautus Aulularia:* oculos ego tibi istos, improbe, ecfodiam tibi, ne me obseruare possis, quid rerum geram. *Nonius* 360, 3. 55 *secutus sum* **B.** abscede & iam nunc & iam nunc & iam ohe **Jγ** *cum non nullis rec. placet Bothi supplementum:* abscéde etiam nunc: étiam nunc. ST. etiámne? EV. ohe. 56 atasto **B,** adesto **Jγ** *cum rec.,* adstato *uett. edd.* ex hoc loco γ. 57 transuersum **Jγ.** 58 respexeris **Jγ.** 59 disciplinam γ. 60 scio *bis fuit in* **J,** *sed semel erasum est.* 62 mihi **BJ,** mi γ. ex *superscr. in* **J.** 64 inoccipitio **J.**

quae in óccipitio quóque habet oculos péssuma.
nunc íbo ut uísam, sítne ita aurum ut cóndidi:
quod mé sollicitat plúrimis miserúm modis.

STAPHILA.

noenúm mecastor, quíd ego ero dicám meo
malaé rei euenísse quamue insániam,
queo cónminisci: íta me miseram ad húnc modum
deciéns die uno saépe extrudit aédibus.
nesció pol quae illunc hóminem intemperiaé tenent:
peruígilat noctis tótas, tum autem intérdius
quasi claúdus sutor dómi sedet totós dies.
neque iám quo pacto célem erilis filiae
probrúm, propinqua pártitudo quoi ádpetit,
queo cónminisci: néque quicquam meliúst mihi,
ut opínor, quam ex me ut únam faciam lítteram
longám, meum laqueo cóllum quando obstrínxero.

EVCLIO.

nunc défaecato démum animo egrediór domo, I 2
postquám perspexi, sálua esse intus ómnia.
redi núnciam intro atque íntus serua.

65 estne **BJγ**, sitne *Pylades*. *de uersu qui post* 66 *uolgo e Nonio additur dixi diss.* p. 12. 67 noe num, *et superscr. uoci priori* pro non **B**, 'noenum pro non' *glossarium Plautinum ex Aulularia, unde* noenum *restituit C. Lachmannus comm. Lucr.* p. 150. nenum *Scioppius*. Nec nūm ecastor **J** *et*, *nisi quod in huius margine* Noenum *et ab alia iterum manu* Numen *ascriptum est*, γ. noc nunc me ecastor *uel* nec numen ecastor *Pall.* non enim *codd. et edd. non nulli.* ero ego **B**, hero ego **J**γ, *transponi iusserunt Harius et Bothius.* 68 malo **J**. 69 miseram me **B** (*e Camerari Gruteri Parei silentio*), me miseram **J** *et Bothius.* adhunc **J**. 70 sepe **BJ**γ. 72 noctes **J**γ. 74 herilis **J**γ. 75 *partitudo est partio feminino. Plautus Aularia:* probrum, propinqua partitudo cui adpetit. *Nonius* 217, 27. cui appetit **J**γ. 76 melius est michi **J** *et*, *nisi quod* mihi *constanter*, γ. 77 exme ut utinam faciam litteram **J**. ut uuam faciam aut litteram *Palmerius coni. Poen.* I. 2, 109. 78 longum **BJ**γ, longam *codd. rec. non nulli.* meum *deest in* **J**γ. 79 EVCLIO STAPHILA **J**γ, *nouam scaenam hic item incipit* **B**. 79 *defecata omnia pura et inturbata et sine sordibus possumus dicere, ut uinum sine fecibus. Plautus in Aulularia:* nunc defecato demum animo egredior domo. *Nonius* 454, 25. defecato **BJ**γ. 81 nunciam *separatim exhibere solent* **BJ**γ. quippeni *Pareus*, quippini *Camerarius et Gruterus:*

uerum hóc, frater, únum tamén cogitáto,
tibí proxumám me mihíque esse itém te.
ita aéquomst, quod ín rem esse utríque arbitrémur,
et míhi te et tibí me consúlere et monére,
neque óccultum id habéri nequé metu mussári,
quin párticipem páriter ego te ét tu me ut fácias.
eo núnc ego secréto ted húc foras sedúxi,
ut tuám rem ego tecum híc conloquerér familiárem.

MEGADORVS.

da mi óptuma feminá, manum.

EVNOMIA.

ubi eást? et quis east nam óptuma?

MEGADORVS.

tu.

EVNOMIA.

túne ais?

MEGADORVS.

si negás, nego.

EVNOMIA.

decet té quidem uera próloqui.
nam optúma nulla potest éligi: alia áliā peior, fráter, est.

MEGADORVS.

ídem ego arbitror,
néc tibi aduorsári certumst dé re istac umquám, soror.

EVNOMIA.

da mi óperam, amabo.

128 proximam Jγ. me *deest* J, item esse te BJγ. michiq: J. 129 ut equomst B, ut aequū est Jγ. ita *uel* et *uett. edd.*, unde *Harius.* 130 michi J. me *post* tibi *deest in* B, *addunt* Jγ *cum libris rec.* 131 per metum *libri*, metu *Geppertus.* 133 te *libri*, ted *scripsi*, te foras huc *Geppertus.* eduxi *Harius.* 134 loquerer *libri*, conloquerer *scripsi.* ut tuam rem ego técum hic loquerer fámiliarém *Studemund de cant.* p. 47. 135 mihi Bγ, Damichi J. ea est *bis* J; *in* BJγ *deest* et *quod addidi.* optuma femina, *sed* nam optima Jγ. optuma *bis* B. 136 te *deest in* Jγ *et duobus Pall.*, equidem BJγ, te quidem *Harius: ceterum uide Ritschelium Proll.* lxxviii. 137 optuma BJγ. nulla potest eligi *libri*, nulla eligi potest *Bothius*, nam núlla potis est éligi *Hermannus.* 139 de istac re BJγ, *transposui.* certum est Jγ. *addunt* Jγ *cum libris rec.* quid uis *in fine uersus: conf.* u. 141. 140 mihi BJγ.

uolo íntro mitti. atque étiam hoc praedicó tibi:
si Bóna Fortuna uéniat, ne intro míseris.

STAPHILA.

pol ea ípsa, credo, ne íntro mittatúr, cauet.
nam ad aédis nostras numquam adiit quaquám prope.

EVCLIO.

st, táce atque abi intro.

STAPHILA.

tácco atque abeo.

EVCLIO.

occlúde sis
forís ambobus péssulis: iam ego híc ero.
discrúcior animi, quom áb domo abeundúmst mihi.
nimis hércle inuitus ábeo. sed quid agám scio.
nam nóbis nostrae qui ést magister cúriae,
diuídere argenti díxit nummos ín uiros.
id sí relinquo ac nón peto, omnes ílico
me súspicentur (crédo) habere aurúm domi.
nam nón est ueri símile, hominem paúperem
pauxíllum parui fácere quin nummúm petat.

J *et* γ, *sed in margine* γ *adnotatum habet* al' in edes. *conf. u.* 545 *et Dauisium ad Cic. Tusc. quaest.* v. 4. 99 atq: hoc & iam prǫco tibi J. 101 ea ipsa *libri, Plautum ipsum scripsisse puta* capse. 102 adaedes J. nusquam BJγ, numquam *Langiani.* quamquam prope est B, quamquam prope Jγ, quaquam prope *uett. edd. a Camerario commemoratae.* numquam adiit quaquam prope *Gronouius.* adit *Bothius, recte fortasse, u. Ritsch. Proll.* ccxiii. 103 est *deest in libris, e praecedenti uersu* (*uide* B) *addidi.* occludesis J. 104 fores J. 105 quia ab BJγ, ab *deleuit Guyetus contra Planti morem qui praepositiones repetere solet: itaque* quom ab *scripsi.* abeundum est michi Jγ. 106 si [*ortum ex* SEI *pro* SET] quid B *frustra defensum a Camerario,* sed [*cum spatio uacuo*] quid J *idemque est in* γ *aliisque libris rec.* 107 noster nostrae BJγ, *recepi emendationem Guyeti.* u. 107 *et* 108 *citat Asconius ad Cic. Verr.* I. 8, *sed sine ulla discrepantia scripturae.* 108 *fortasse uerius* edixit. *uiritim dictum est separatim et per singulos uiros...Plautus Aulularia aliter, sub hac tamen significantia:* diuidere argenti dixit nummos in uiros. *Nonius* 43, 7. 109 illico γ *constanter.* 110 Mesuspicentur J. 111 *hiatum defendi posse existimo; Guyetus Bothiusque tollunt transpositis uerbis* nam uéri simile nón est.

nam núnc quom celo sédulo omnis, né sciant,
omnés uidentur scíre et me benígnius
omnés salutant quám salutabánt prius.
adeúnt consistunt cópulantur déxteras,
rogitánt me, ut ualeam, quíd agam, quid rerúm geram.
nunc quó profectus sum íbo: postidém domum
me rúrsum quantum pótero tantum récipiam.

113 cum cęlo J. omnes Jγ. 116 *Copulantur pro copulant, passiuum pro actiuo: Plautus in Aulularia:* adeunt consistunt copulantur dexteras. *Nonius* 476, 18. *Copulantur pro coniungunt. Plautus in Aulularia:* adeunt consistunt copulantur corpora. *Nonius* 479, 25. dextras J e *supra lineam addito.* 118 postidem BJγ, post item *pars Langianorum*, postidea *edd.*

ACTVS SECVNDVS

EVNOMIA. MEGADORVS. II 1

EVNOMIA.

Velím te arbitrári, med haéc uerba, fráter,
meaé fidei tuaéque reí causa fácere,
ut aéquomst germánam sorórem.
quamquam haút falsa súm, nos odiósas habéri.
nam múltum loquáces merito ómnes habémur,
nec mútam profécto repértam ullam esse hódie
mulíerem dicúnt ullo in saéclo.

EVNOMIA. MEGADORVS senex **B**. EVNOMIA MVLIERR MEGADORVS SENEX **J** *et, nisi quod* mulier, γ. 120 me **BJ**γ, med *G. Hermannus el. d. m.* 307. uelím te arbitrarí me haec uerba, fráter *G. Studemund de canticis* p. 44. 121 *codicis* **B** *discriptionem hanc*

meae fidei tuaeque rei hoc
causa facere ut aequomst germanam sororem

sequitur Studemund de cant. p 50, fideī *et* reī *distinens.* meáī fideī tuáīque reī *Hermannus post Reizium, id quod 'non sine specie' esse dicit Lachmannus comm. Lucr.* p. 151. *mihi uidetur esse scribendum* meaé fidei *et* tuae *aéque* reí causa fácere. *ceterum* rei haec *superscr.* hoc **B**, hoc *in textu habent* **J**γ, hac *Pal. unus.* 122 aequū ē **J**. 123 Quaq **J**. haut **B** (?), haud **J**γ. hodiosas *initio fuit in* **J**, *sed* h *postea erasum.* 126 dicunt mulierem *libri, transposui.* slo *pro* saeclo **B**, insclo **J**, seculo γ. *Hermannus:*

nec mútam profécto repértam ullam esse hódie
dicúnt ullo in saéclo.

eiecto mulierem. *codd.* **B**γ *distributioni iterum patrocinatur Studemund* p. 44:

néc mutam profectó repertam ullam ésse
hodie dicúnt mulierem ullo in saéclo.

(duo penth. ia.) ego his artificiis aequabilitatem compositionis praefero.

MEGADORVS.
ídem ego spero.
EVNOMIA.
quíd? me numquid uís?
MEGADORVS.
uale.
EVNOMIA.
ét tu, frater.
MEGADORVS.
égo conueniam Eúclionem, sí domist.
séd eccum. nescio únde sese *tám propere* recipít domum.

EVCLIO. MEGADORVS.

II 2

EVCLIO.
praésagibat mi ánimus, frustra me íre, quom exibám domo:
itaque abibam inuítus. nam neque quísquam curiálium
uénit neque magíster, quem diuídere argentum opórtuit.
núnc domum properáre propero: nam égomet sum hic, animús domist.
MEGADORVS.
sáluos atque fórtunatus, Eúclio, sempér sies.

Scioppius. 174 si domi est **BJγ**. 175 est *uolgo in edd.* (*non in codd.*) *e uersu praecedenti huc trahitur, quod fieri non posse intellexit Weisius.* tam propere *scripsi dubitanter secutus u.* 179: homo *est in libris omnibus,* nunc homo *Weisius e uett. edd.*

EVCLIO. MEGADORVS Senex *Pareus,* EVCLIO. MEGADORVS SENES DVO **Jγ**.

176 *Neque illud uerbum temere consuetudo adprobauisset, si ea res nulla esset omnino* 'Praesagibat animus frustra me ire cum exirem domo' [*sic libri Ciceronis: eius enim aetate* cum *libentius cum coniunctiuo usurpabant, ut Harius addit*]. *Sagire enim sentire acute est: ex quo sagae anus, quia multa scire uolunt, et sagaces dicti canes. is igitur qui ante sagit quam oblata res est, dicitur praesagire, id est, futura ante sentire. Cicero de diu.* I. 31, *unde sua hausit Festus u.* Praesagitio, *quamquam is Plautino uersu non utitur.* presigibat michi **J**. mihi **Bγ**, mi *Bothius.* cū exibā domo **J**, quom exigebam domo **B***a*, exibam **B***b*. 179 domi est **Jγ**. 180 Saluus **Jγ**.

MEGADORVS.

tuást: utere átque inperá sis.

EVNOMIA.

id quod in rém tuam óptumum esse árbitror,
téd id admónitum aduentó.

MEGADORVS.

soror,
móre tuo fácis.

EVNOMIA.

factum uólo.

MEGADORVS.

quid est íd, soror?

EVNOMIA.

* * * quod tibí sempitérnum
salútare sít, liberís procreándis.
ita dí faxint: uolo te úxorem
domum dúcere.

MEGADORVS.

hei occidís.

EVNOMIA.

quid ita?

MEGADORVS.

quia mí misero cerebrum éxcutiunt
tua dícta, soror: lapidés loqueris.

141 si quid uis *pro* sis **B**, *unde Studemund de cant.* p. 26

EV. da mi óp: ram, amabo.
M. tuast, útere atque ínpera si quíd uis.

(*dim. bac.* + *penth. iamb.*). *conf. eundem* p. 45. *qualem ego scripsi uersum, praebent Pall. plerique et* Jγ, *sed uocabulis pro more falsa ratione coniunctis:* tu astute ro (te J) atque imperasia. 142 optimum J. arbitror J, *i.e.* arbitrorum. 143 te *libri*, ted *Bothius.* monitum **BJγ**, admonitum *Pall. duo.* aduenio *solus* J. 144 moro J. facto **B**, facta Jγ *cum rec.*, factum *Douza.* 145 *lacunam uelut hoc exemplo explere possis* uolím consulás. *u.* 144 *ss. aliter distribuit Studemund* p. 66 *qui librorum memoriae patrocinatur.* 147 ita di faxint (dii fax...J) *uerba et in* **B** *et in ceteris codd. Megadoro adtribuuntur: Eunomiae* (*sed simul* inquito *addens*) *dedit Heraldus, quem sequitur Guyetus.* 148 heia occidi **B**, oi. occidi J, occidis *Weisius eumque ignorans Brixius.* 149 *anapaestos indagauit Bothius.* mihi **B**, michi J. 150 lapidis

EVNOMIA.

heia,
hoc fáce, quod te iubét soror.

MEGADORVS.

si lúbeat, faciam.

EVNOMIA.

in rem hóc tuamst.

MEGADORVS.

ut émoriar, priúsquam ducam.
[sed hís legibús, si quam dare uis, dúcam:]
quae crás ueniat, perendie foras ferátur.
his légibus quam uís, cedo: nuptias adórna.

EVNOMIA.

quam máxuma possúm tibi, fratér, dare dote:
sed grándior es: múlieris est aétas media.
eam sí iubes, fratér, tibi me póscere, poscam.

MEGADORVS.

núm neuis me intérrogare te?

EVNOMIA.

ímmo si quid uís, roga.

MEGADORVS.

póst mediam aetatém qui media dúcit uxorém domum,
si éam senex anúm praegnantem fórtuitu fécerit,

loque...J, *de* lapidis *uide Lachmannum comm. Lucr.* p. 50 *ad* l. 744. 151 heia **B**, cia **J**. *de metro post Hermannum* p. 169 *ss. uide Studemund de cant.* p. 27. iubeat **J**γ, lubeat **B**, *Langiani et codex Cantabrigiensis anno* 1415 *scriptus.* 152 Iurem *hic, u.* 142 *et* 129 **J**. ut quidem emoriar **BJ**γ, moriar *cod. Burneianus saec.* xv. *et Bothius.* quidem *deleui.* 153 *uersus spurius qui deest in* **J**γ, *libris Guelferbytano et Helmstadiensi, uett. edd. Bothius eum glossema u.* 155 *esse intellexit.* set hís légibus sí quam dare uis dúcam *Studemund de cant.* p. 44 *et* 28, *qui sequentes uersus iambicos septenarios esse dicit.* 154 trans *pro* cras **J**. ueniet γ. soror *post* feratur *addunt libri, post* foras *conlocabat Bothius, ego deleui.* 155 dare *ante* uis *addunt libri, ego deleui.* 156 maxima **B**, maximā **J**, maxuma γ. dotem *Pall.* dare fr̄ doce **J**. 157 sed est grandior natu media est mulieris aetas **BJ**γ, natu *deest in Harleiano* 4704. *secutus sum Bothium quia meliora non erant in promptu.* 158 me tibi **B**, tibi me **J** *et Bothius.* 159 non uis **BJ**γ, neuis *scripsi praeeunte Hario.* 160 mediam ducit **J**γ *cum Festo et libris rec. non nullis.* 161 pregnantem for-

quíd dubitas, quin sít paratum nómen puero Póstumus?
núnc ego istum, sóror, laborem démam et diminuám tibi.
égo uirtute déum et maiorum nóstrum diues súm satis:
ístas magnas fáctiones ánimos dotis dápsilis
clámores inpéria eburna uéhicla, pallas, púrpuram;
níl moror, quae in séruitutem súmtibus redigúnt uiros.

EVNOMIA.

díc mihi quaeso; quís east quam uis dúcere uxorem?

MEGADORVS.

éloquar.

nóstin hunc senem Eúclionem ex próxumo paupérculum?

EVNOMIA.

nóui hominem haut malúm mecastor.

MEGADORVS.

eíus cupio fíliam
uírginem mihi désponderi. uérba ne faciás, soror:
scío quid dicturá's, hanc esse paúperem. haec paupér placet.

EVNOMIA.

dí bene uortant.

tuito **J**γ *cum Festo.* 162 *Postumus cognominatur post patris mortem natus. Plautus in Aulularia:* Post mediam aetatem qui mediam ducit uxorem domum, si eam senex anum praegnantem fortuito fecerit, quid dubitas quin sit paratum his nomen pueris Postumi. *Festus* p. 238 M., *ubi* Postumae *codd., Vrsinus* Postumi *quod rectius* Postumei *fuisse dicas.* 163 *Degere est etiam minuere. Plautus in Aulularia:* nunc ego istum, soror, laborem degam et diminuam tibi. *Nonius* 278, 20. demam **BJ**γ, degam *codd. rec. non nulli.* 164 nostrorum **BJ**γ, *emend. Guyetus. de* 165—168 *uide diss.* p. 15. 165 *Factio iterum significat opulentiam abundantiam et nobilitatem......Plautus in Aulularia:* istas magnas factiones dotes dapsilas *Nonius* 304, 21. dapsilis **B**, dapsiles **J**γ, dapsilas *cod. Harleianus* 2776. doces *pro* dotes **J** (*conf. u.* 156). 166 eburata uehicula (uehiculae *ab initio*) **B**, *emend. Guyetus:* eburata *sine* uehicula **J**: *idem uocabulum omissum erat in* γ, *sed a manu recentissima postea additum est:* uehicula *in non nullis Pall. a manu prima deesse dicit Pareus.* 167 Nichil **J**, nihil **B**γ. redigunt] rediguntur **B** '*est enim lineola supra t' Pareus.* inseruitutē **J**. sumptibus **J**γ. 168 michi **J**. '*Quis' etiam communis esse generis putauerunt uetustissimi, sicut apud Graecos τίς. Terentius...Plautus in Aulularia:* Dic mihi, si audes, quis ea est, quam uis ducere uxorem. *Priscianus inst.* XIII. 13. quaeso *libri Plautini,* sodes *Bothius.* ea est **J**γ. 169 Nouistin **BJ**γ, nostin *Pall. non nulli.* exproximo **J**. 170 MEG. me castor **J**. 172 quid **BJ**γ, quod *Langiani.* ductura es **J**. hoc paup placere **J**. 173 Dii **J**γ. nunc quid **BJ**γ, numquid

MEGADORVS.

ídem ego spero.

EVNOMIA.

quíd? me numquid uís?

MEGADORVS.

uale.

EVNOMIA.

ét tu, frater.

MEGADORVS.

égo conueniam Eúclionem, sí domist.

séd eccum. nescio únde sese *tám propere* recipit domum.

EVCLIO. MEGADORVS.

EVCLIO. II 2

praésagibat mi ánimus, frustra me íre, quom exibám domo:

itaque abibam inuítus. nam neque quísquam curiálium

uénit neque magíster, quem diuídere argentum opórtuit.

núnc domum properáre propero: nam égomet sum hic, animús domist.

MEGADORVS.

sáluos atque fórtunatus, Eúclio, sempér sies.

Scioppius. 174 si domi est **BJγ**. 175 est *uolgo in edd.* (*non in codd.*) *e uersu praecedenti huc trahitur, quod fieri non posse intellexit Weisius.* tam propere *scripsi dubitanter secutus u.* 179: homo *est in libris omnibus,* nunc homo *Weisius e uett. edd.*

EVCLIO. MEGADORVS Senex *Pareus*, EVCLIO. MEGADORVS SENES DVO **Jγ**.

176 *Neque illud uerbum temere consuetudo adprobauisset, si ea res nulla esset omnino* 'Praesagibat animus frustra me ire cum exirem domo' [*sic libri Ciceronis: eius enim aetate* cum *libentius cum coniunctiuo usurpabant, ut Harius addit*]. *Sagire enim sentire acute est: ex quo sagae anus, quia multa scire uolunt, et sagaces dicti canes. is igitur qui ante sagit quam oblata res est, dicitur praesagire, id est, futura ante sentire. Cicero de diu.* I. 31, *unde sua hausit Festus u.* Praesagitio, *quamquam is Plautino uersu non utitur.* presigibat michi **J**. mihi **Bγ**, mi *Bothius*. cū exibā domo **J**, quom exigebam domo **B***a*, exibam **B***b*. 179 domi est **Jγ**. 180 Saluus **Jγ**.

EVCLIO.

dî te ament, Megadóre.

MEGADORVS.

quid tu? récten atque ut uís uales?

EVCLIO.

nón temerariúmst, ubi diues blánde adpellat paúperem.
iam íllic homo aurum mé scit habere: eo mé salutat blándius.

MEGADORVS.

áin tu te ualére?

EVCLIO.

pol ego haut á pecunia pérbene:

MEGADORVS.

pól si est animus aéquos tibi, sat hábes qui bene uitám colas.

EVCLIO.

ánus hercle huic indícium fecit de aúro: perspicué palamst:
quoí ego iam linguám praecidam atque óculos ecfodiám domi.

MEGADORVS.

quíd tu solus técum loquere?

EVCLIO.

méam pauperiem cónqueror.
uírginem habeo grándem, dote cássam atque inlocábilem:
néque eam queo locáre quoiquam.

181 Dii Jγ. MEG. Quin tu J. 182 temerarium est Jγ. appellat Jγ. 183 nam hic *Geppertus Trin.* 185 *ed. alt.* sci& J. 184 perbene a pecunia *Guyetus et Bothius:* a pecunia bene *Langiani.* haut B, haud Jγ. 185 aequus BJγ. satis habes *libri*, sat *Harius*, habes sat *Bothius.* 186 huic Bγ (*sed in* γ *e corr.*), hoc J. inditium B. 187 Quoi B, Cui Jγ. precidam *et* effodiam do domi J. 189 *Vt nunc dicunt conlocatum, ueteres id dicere solitos adparet apud Plautum:* filiam habeo grandem cassam dote atque inlocabilem, neque eam queo locare quoiquam. *Varro de l. l.* v. 14 p. 6 M. *Cassum ueteres inane posuerunt, et arbitrandum est eius uerbi proprietatem magis ab aranearum cassibus dictam, quod sint leuis ac nullius ponderis, non ut quibusdam uidetur, quasi quassum. Plautus in Aulularia:* uirginem habeo grandem, dote cassam atque inlocabilem. *Nonius* 45, 12. *Locare, marito dare. Plautus in Aulularia:* uirginem *etc. Nonius* 340, 22. illocabilem Jγ. 190 cui-

MEGADORVS.

táce: bonum habe animum, Eúclio.
dábitur: adiuuábere a me: díc si quid opust: ímpera.

EVCLIO.

núnc petit, quom póllicetur: ínhiat aurum, ut déuoret.
áltera manú fert lapidem, pánem ostentat áltera.
némini credó qui largo blándust diues paúperi.
úbi manum inicít benigne, ibi ónerat aliquam zámiam.
égo istos noui pólipos qui ubi quídque tetigerínt tenent.

MEGADORVS.

dá mi operam parúmper: paucis, Eúcliost, quod té uolo,
dé communi re ádpellare méa et tua.

EVCLIO.

heu miseró mihi.
aúrum mihi intus hárpagatumst; núnc hic eam rem uólt, scio,
mécum adire ad páctionem. uérum interuisám domum.

MEGADORVS.

quó abis?

EVCLIO.

iam *huc* ad té reuortar: námque est quod uisám domum.

MEGADORVS.

crédo edepol, ubi méntionem ego fécero de filia,
míhi ut despondeát, sese a me dérideri rébitur.

*   *   *   *   *   *

quam **Jγ**. 191 ame *et* opus est **Jγ**. 192 cum **Jγ**. 193 blandus est **J**. largire **γ**. 195 honerat **J**, *non* **γ**. aliqua zamia *frustra editores non nulli.* 196 uibi quidquid tetigerint **B**, quin ibi quicquid tetigerunt **Jγ** *cum Pall. tribus*, ubi *Pal. sextus et secundus.* sibi *Gruterus. ego secutus sum Gronouium.* pol. ypos **B**, polypos **J**, polipos *Pall. tres.* 197 Damichi **J**, mihi **Bγ**, mi *Bothius. opera...genere feminino...occasio et facultas aut opportunitas. Plautus in Aulularia:* da mihi operam parumper, si opera est, Euclio, id quod te uolo. *Nonius* 529, 5. *conf. interpretes ad Ter. Andr.* I. 1, 2. 198 appellare *et* ei misero michi **J**. 199 michi intus harpagatu est **J**. 201 huc *deest* **BJγ** *qui idem* nam *pro* namque *habent:* namque *habent codd. rec. septem Hildyardi.* quonam abis *post Acidalium Göllerus.* reuorta...' **J**, *initio enim fuerat* reuortam. 202 defilia **J**. *post* 203 *lacunam*

néque illo quisquamst álter hodie ex paúpertate párcior.

EVCLIO.

dí me seruant, sálua res est. sáluomst, si quid nón perit.
nímis male timuí: priusquam intro rédii, exanimatús fui.
rédeo ad te, Megadóre, si quid mé uis.

MEGADORVS.

habeo grátiam.
quaéso, quod te pércontabor, ne íd te pigeat próloqui.

EVCLIO.

dúm quidem ne quid pérconteris quód non lubeat próloqui.

MEGADORVS.

díc mihi: quali me árbitrare génere prognatúm?

EVCLIO.

bono.

MEGADORVS.

quíd fide?

EVCLIO.

boná.

MEGADORVS.

quid factis?

EVCLIO.

néque malis neque ínprobis.

MEGADORVS.

aétatem meam scís?

significaui, cum inter hunc et 204 *nullum sententiarum conexum intercedere uiderem. ea uero quae interciderunt ad hanc fere sententiam composita fuisse crediderim 'etenim se meis opibus parem esse suasque fortunas ad meos sumtus aequandos sufficere negabit:' conf. Trin.* 467 *ss., ubi similia leguntur. quot uero uersus exciderint, non definiuerim.* 203 Michi **J**. 204 quisq est **J**γ. partior **BJ**, *non* γ. 205 Dii **J**γ. re *pro* res **B**. saluum est **J**γ. *uerba* si quid non perit *non intellego.* 206 redii **J**γ, redi **B**. examinatus **J**. 207 graciam **J**. 209 mihi *ante* non *addunt libri, eiecerunt Harius Weisius Gollerus. puto scriptum fuisse ab ipso poeta* dúm quidem ne quod pérconteris mihi non lubeat próloqui. 210 michi **J**. 211 *et* 213 *Malitiam ueteres, ut dolum, medium ponendum esse duxerunt, quasi sit et bona. Plautus in Aulularia:* acerto edepol equidem te ciuem sine mala omni malitia. *adeo ut inprobum proposuerit malo, quod leuius putatur, in eadem:* quid

EVCLIO.

scio esse grándem itidem ut pecúniam.

MEGADORVS.

cérte edepol equidém te ciuem síne mala omni málitia
sémper sum arbitrátus et nunc árbitror.

EVCLIO.

aurum huíc olet.
quíd nunc me uís?

MEGADORVS.

quóniam tu me et égo te qualis sís, scio:
quaé res recte uórtat mihique tíbique tuaeque fíliae,
fíliam tuám mihi uxorem pósco. promitto hóc fore.

EVCLIO.

heía, Megadore, haút decorum fácinus tuis factís facis,
út inopem atque innóxium abs te atque ábs tuis me inrídeas.
nám de te neque ré neque uerbis mérui, ut faceres quód facis.

MEGADORVS.

néque edepol ego té derisum uénio neque derídeo,
néque dignum arbitrór.

EVCLIO.

cur igitur póscis meam gnatám tibi?

MEGADORVS.

út propter me tíbi sit melius míhique propter te ét tuos.

EVCLIO.

uénit hoc mi, Megadóre, in mentem, téd esse hominem díuitem,
fáctiosum: me *aútem* esse hominem paúperum paupérrumum:

factis? neque malis neque inprobis. *Nonius* 454, 30. 213 acerto *apud Nonium e littera finali uerbi praecedentis ortum.* equidem BJ, quidem γ. *uocabulum deest in Langianis.* malicia J. 214 *de* arbitrŏr *conf. Ritschelium Proll.* clxxviii. 216 michiq: J. 218 Hei B, Ei J, eia *Langiani.* haut B, haud Jγ. 219 absto *et* irrideas J. 220 ut B, uti Jγ *cum Langianis.* 221 *fortasse* ueni *scribendum: conf. Trin.* 448 neque te derisum ueni neque dignum arbitror. 223 michiq: J. 224 mihi

núnc si filiám locassim méam tibi, in mentém uenit,
té boucm esse et me *ésse* asellum: ubi técum coniunctús siem,
úbi onus nequeam férre pariter, iáceam ego asinus ín luto,
tú me bos magis haút respicias, gnátus quasi numquám siem;
ét te utar iníquiore et méus me*d* ordo inrídeat,
neútrubi habeam stábile stabulum, sí quid diuortí fuat.
ásini mordicús me scindant, bóues incursent córnibus:
hóc magnumst períclum ab asinis me ád boues transcéndere.

MEGADORVS.

quam ád probos propínquitate próxume te adiúnxeris,
tam óptumumst. tu cóndicionem hanc áccipe. auscultá mihi
átque eam mihi despónde.

EVCLIO.

at nihil est dótis quod dem.

MEGADORVS.

né duas.
dúm modo moráta recte uéniat, dotatást satis.

By, michi J. te By (*in J pars ultima uersus legi non potuit*), ted *Bothius*. 225 item *libri*, autem *Brixius*. pauperem γ. 227 me asellum **B** *cum Langianis*, esse *addunt* **J**γ, med as. *Bothius*. 228 bonus **J**, *non* γ. inluto **J**. 229 haud **J**γ. quam si unquam γ (*de qua scriptura uide Scioppium Susp. lect.* p. 199). 230 me **BJ**γ, med *editores*. irrideat **J**γ. 231 Neutrobi **J**γ, neu ut ruri *Langiani*. diuorti **B**, deuorti **J**γ. fuat **BJ**γ, fiat *Pal. unus*. 232 me mordicus **BJ**γ, *transposuit Ritschelius Proll.* cli. *Mordicibus* [Mordicitus *Gruterus*] *et mordicus pro morsu* [*pro mordicibus* additur in edd., sed haec uerba a Nonio aliena esse iudico]. *Plautus Aulularia:* asini me mordicibus [*scribe mordicitus*] scindant, boues incursent cornibus. *Nonius* 139, 31. *conf. eundem* 138, 21. incursant **J** *ante corr.* 233 magnū est piclum **J**γ, periculum **B**. me ab asinis ad boues **B**γ *et, nisi quod* abasinis adboues **J**: *emend. Bothius, adprobante Ritschelio l. l.* 234 proxume *etiam* **J**γ. adprobos **J**. 235 optimum est **J**γ. michi **J**. *Accipere, admittere. Plautus in Aulularia:* optumus tu conditionem hanc accipe. *Nonius* 240, 11. 236 desponde mihi (michi **J**) *libri, transposui praeeunte Hario, conl. u.* 253. desponde mi *Bothius*. nil **J** *a pr. m., deinde* chi *superscriptum*. quidem **J**γ *et Pall., i.e.* qui dem. 236 ne duas ne *Pareus sine adnotatione*, ne *in* **B** *deesse alterum dicit Gruterus*, ne duis ne *Langianus unus*. 237 *Morata, quod est morigera......Plautus*

EVCLIO.
éo dico, ne mé thensauros répperisse cénseas.
MEGADORVS.
nóui: ne doceás. desponde.
EVCLIO.
fiat. sed pro Iúppiter,
num égo disperii?
MEGADORVS.
quíd tibist?
EVCLIO.
quid crépuit quasi ferrúm modo?
ní mirum occidór, nisi ego intro huc própere propero currere. II 8, 23
MEGADORVS.
híc apud me hortúm confodere iússi. sed ubi hinc eít homo?
ábiit neque me cértiorem fécit: fastidít mei,
quía uidet me súam amicitiam uélle. more hominúm facit.
nám si opulentus eít petitum paúperioris grátiam,
paúper metuit cóngrediri: pér metum male rém gerit.
ídem quando illaéc occasio périit, post seró cupit.
EVCLIO.
si hércle ego te non élinguandam dédero usque ab radícibus,
ímpero (auctor égo sum), ut tu me quoíuis castrandúm loces.

Aulularia: dummodo morata recte ueniat, dotata est satis *Nonius* 434, 1. dotata est **J**. 239 nemo thes auros **J**. proiuppiter **J**. 240 Num **J**, nun **B**, *Pal. tertius, cod. Burneianus* 228, non γ, *ceteri.* quod **B***a*, quid **B***b*. tibi est **J**γ. 241 *hoc loco deest in omnibus libris, in quibus additur post* 390: *in genuinam sedem reduxit Ritschelius Proll.* cxxx. propere *deest* **J**, *cuius auctoritate utitur Bentleius ad Ter. Haut. tim.* I. 1, 20 (*uide praefationem*), *et* γ. 242 'ortum **J**. cit] '*ita omnino fuit in* **B** *pro* it' *Pareus*, est *in* **B** *esse dicit Gruterus.* est **J**γ, *qui simul* hic *habent.* confodiri *Bothius, sed conf. u.* 351. 243 *citatur a Nonio* 496, 15. cit **B***a*, it **B***b*. 244 audaciam γ. 245 opulento sit petitum paupiores (pauperioris γ) graciam **J**γ. 246 congredi *libri, emend. Acidalius.* 247 occasio illacc *Harius et Bothius.* 248 abradicibus **J**. 249 auctorque sum **BJ**γ, auctorque ego sum *Guyetus: unde meam concoxi scripturam.* tu *deest* **J**γ.

MEGADORVS.

uídeo hercle ego te me árbitrari, Eúclio, hominem idóneum,
quém senecta aetáte ludos fácias, haut merító meo.

EVCLIO.

néque edepol, Megadóre, facio, néque si cupiam, cópiast.

MEGADORVS.

quíd nunc? etiam míhi despondes fíliam?

EVCLIO.

illis légibus,
cúm illa dote quám tibi dixi.

MEGADORVS.

spónden ergo?

EVCLIO.

spóndeo.

istuc di bene uórtant.

MEGADORVS.

ita di fáxint.

EVCLIO.

illud mémineris
cónuenisse, ut né quid dotis méa ad te adferret fília.

MEGADORVS.

mémini.

EVCLIO.

at scio quo uós soleatis pácto perplexárier.
páctum non pactúmst, non pactum páctumst, quod uobís lubet.

MEGADORVS.

núlla controuérsia mihi técum erit. sed núptias

cui uis Jγ. 250 te *deest in* B, uideo ego te hercle *Pall. non nulli. ego secutus sum* Jγ. 252 copia est Jγ. 253 *secutus sum interpungendi rationem ab Acidalio prolatam.* &iam michi J. 255 isthuc B. dii *bis* Jγ. illud scito (*superscr.* facito) ut B, illud facito ut Jγ *cum Pall. in hunc modum nobis fortasse rectius emendabat Guyetus:* MEG. istuc di bene uortant. EVC. faxint. illud facito ut memineris. *possis quoque* istuc *deleto relicua intacta seruare.* 256 adte J. afferat Jγ *cum Langianis.* 258 pactum est *bis* Jγ. quod *libri, quod idem ualet atque* quoad.

hódie quin faciámus, numquam est caúsa?

EVCLIO.

immo edepol óptuma.

MEGADORVS.

íbo igitur, parábo. numquid mé uis?

EVCLIO.

stuc.

MEGADORVS.

fiét. uale.
heús, Strobile, séquere propere me ád macellum strénue.

EVCLIO.

íllic hinc abiit. di ínmortales, óbsecro, aurum quíd ualet.
crédo ego illum iam inaúdiuisse, míhi esse thensaurúm domi:
íd inhiat, ea adfínitatem hanc óbstinauit grátia.

* * * * * *

úbi tu es quae deblátrauisti iám uicinis ómnibus II 3
méae me filiaé daturum dótem? heus, Staphila, té uoco.
écquid audis? uáscula intus púre propera atque élue.
fíliam despóndi ego; hodie núptum huic Megadoró dabo.

259 michi **J**. 260 causa est *libri*, est *delendum esse censebat Harius, ego transposui.* immo edepol optuma **BJγ**, optume *unus Pal. et cod. Burneianus* 228, immo hercle optume *Brixius. sed conf. Capt.* II. 2, 103 *s. sensus est: immo optima causa est ut faciamus.* 261 isthuc **B**, istuc **Jγ**, stuc *scripsi. ceterum in* **BJ** *uerba* istuc fiet [sict **J**] uale *Euclioni adtribuuntur. ego secutus sum uolgatam quae Acidalium auctorem habet.* 262 admacellum **J**. strenuue **B**. 263 dii **Jγ**. 264 *citat Nonius* 500, 30 *ubi* inaudiuisse *et* thesaurum *habet.* inaudiisse **B**, inaudisse **Jγ**. *potest fuisse* indaudisse. michi **J**. thesaurum **Jγ**. domi **B**, domum **J**: *in* γ *rasura ex* domum *factum est* domi. *Post u.* 265 *huius modi fere uersum excidisse putauerim* certe anus huic indicium fecit: iam illanc euocauero.

EVCLIO SENEX. STAPHYLA (STAPHILA **J**) ANVS **BJγ**.

266 deblattauisti *uel* deblattrauisti **B** *cum duobus Pall.*, deblatrauisti **J**, delatrauisti *Pall. duo. in* γ *ex* blaterauisti *rasura factum est* blaterasti. '*Blatis et blateras' confingis aut incondite et inaniter loqueris......aut a balatu. Plautus......in Aulularia:* ubi tu es quae deblaterasti iam uicinis omnibus *Nonius* 44, 12. 267 Me meae **Jγ**. uoco *libri*, uolo *Gulielmius.* 268 Ec quid **J**. 269 *de Parei testimonio* 'V. C. Fil. desp. t. ego h. n. meg. dabo' *non liquet.* despondi hodie ego huic **Jγ**. *uersum distinxit Acidalius.*

STAPHILA.

dí bene uortant. uérum ecastor nón potest, subitúmst nimis.

EVCLIO.

tác atque abi. curáta fac sint, quom á foro redeám domum
átque aedis occlúde. iam ego hic ádero.

STAPHILA.

quid ego núnc agam?
núnc nobis prope adést exitium, míhi atque erili filiae.
núnc probrum atque pártitudo própe adest ut fiát palam.
quód celatum atque óccultatumst úsque adhuc, nunc nón potest.
íbo intro, ut erus quaé inperauit, fácta quom ueniét sient.
nam écastor malúm maerorem métuo ne inmixtím bibam.

270 Dii **J**γ. subitust **B**? subitum est **J**γ. 271 cum **BJ**γ. aforo **J**. 272 occlude aedis (aedes **J**, edes γ) **BJ**γ, *transposuit Guyetus.* ero **J**γ. 273 exicium **J**. herili **J**γ. 274 *partitudo atque partio feminino genere Plautus Aulularia* (uide ad u. 75) *idem in eadem:* nunc probrum atque partitudo prope adest *Nonius* 217, 28. 275 occultatum est **J**, occultum est γ. 276 herus **J**γ. cum ueniat **J**γ. 277 merorem **J**γ. minixtum **B**, mixtum **J**γ, mistum *Pall. plerique,* inmixtim *Gruterus.* *uersum ἀθετεῖ Guyetus.*

ACTVS TERTIVS

STROBILVS. ANTRAX. CONGRIO. (PHRVGIA. ELEVSIVM). II 4

STROBILVS.

Postquam óbsonauit érus et conduxít coquos
tibícinasque hasce ápud forum, edixít mihi,
ut dispertirem obsónium hic bifáriam.

CONGRIO.

me *tú* quidem hercle *hic tám* palam non díuides:
si quó tu totum me íre uis, operám dabo.

ANTRAX.

bellum ét pudicum uéro prostibulúm popli.
po*l*, sí quis uellet te, haút *ne*uelles díuidi?

CONGRIO.

atque*i* égo istuc, Antrax, áliouorsum díxeram
non ístuc quo tu insímulas.

STROBILVS.

sed erus núptias
meus hódie faciet.

STROBILVS SERVVS ARTRAX CONGRIO COCI **J**γ. STROBILVS. ANTHRAX. CONGRIO. PHRVSIVM. EXFLESIVM tibicina II. **B**.

278 herus **J**γ. coquos **B**, cocus **J**, cocos γ. 279 tibicenas (*sine* que) *hic in* **B** *esse expresse testatur Pareus*, tibicinasq: **J**γ *cum Pall.* 280 dispertirem **J**γ, dispartirem **B**. hic] hinc *Bothius nescio unde*, et hos *Guyetus, lacunam unius uersus statuit Acidalius cumque secutus Pareus.* 281 *Antraci hic cum tribus sequentibus tribuitur: ut nos dedimus, est in uolgata. in* **J** *hic in uersuum principiis desunt personae.* tu *deest* **BJ**γ, *legitur iam apud Camerarium.* dicam **BJ**γ, hic tam *Lipsius.* 282 totum *libri*, tectum *coniecit unus Pal.* 283 prostribulum **J**γ. 284 non uelles **BJ**γ, neuelles *Göllerus: uide ad u.* 159. diuidi **B**, diuium **J**, diuum *Pall.* *in* γ diuidi *a correctore factum est, sed quid initio fuerit uix dicas. in margine adnotatum est* alii cliuū. post *libri*, pol *Brixius.* 285 atque *libri*, atqui *edd. uett.* 286 quod **BJ**γ, quo *Bothius.* herus **J**γ. *eodem*

ab istóc sene ut det quí fiamus líberi?

STROBILVS.

famem hércle utendam, sí roges, numquám dabit.
quin ípsi pridem tónsor unguis démserat,
conlégit, omnia ábstulit praeségmina.

CONGRIO.

edepól mortalem párce parcum praédicas.
censén uero adeo párce et misere uíuere?

STROBILVS.

pulméntum pridem eí *d*eripuit míluos.
homo ád praetorem plórabundus déuenit,
infít ibi postuláre plorans éiulans,
ut síbi liceret míluom uadárier.
sescénta sunt, quae mémorem, si sit ótium.
sed utér uostrorumst celerior? memorá mihi.

CONGRIO.

ego ut múlto melior.

STROBILVS.

cócum ego, non furém rogo.

ANTRAX.

cocum égo *me* dico.

latur Bentleius ad Ter. Phorm. III. 3, 2, potesse *uel* posse *alii libri. emend. diss.* p. 33, *ubi tamen falsus sum de* **B**. 310 s. *Praesegmina proprie Plautus in Aulularia ea dici uoluit quae unguibus eminulis praesecantur:* quin ipse quidem tonsor ungues deserat; Collegit, omnia abstulit praesegmina. *Nonius* 151, 30. *Colligere, auferre......Plautus in Aulularia:* quin ipse pridem tonsor unguis dempserat, Collegit, omnia abstulit praesegmina. *Nonius* 273, 28. Qui pridem tonsor ungues depresserat **J** *cum spatio uacuo post* ungues *relicto.* ungues dempserat γ. 312 **B** *habet hic personam* STR. *et seq. uersu* Coc., *in* **J** *iterum personae desunt.* 313 esse parcum **BJ**γ, esse *deleuit Bothius*, parce *scripsi.* 314 eiripuit **B***a*, ei eripuit **B***b*γ. ei eripui *cum rasura unius litterae in fine.* deripuit *Gulielmius. possis quoque* eripuit éi miluos. miluus **J**, miluius γ *cum adnotatione* alii miluus. 315 *deplorabundus pro deplorans. Plautus in Aulularia:* homo ad praetorem uenit deplorabundus. *Nonius* 509, 9. plorandus deuenit **B**, plorabundus deuenit **J**γ *cum Pall.* 316 eiulas **B***a quode uide Corssennum de pron.* I. 97. eiulans **B***b cum ceteris.* 318 Sexcenta **J**γ. ocium **J**. 319 uestrorum est **J**γ. memori michi **J**, *in* γ memori *post in* memora *correctum.* 320 coquum **B**, cocum **J**γ. 321 *ut* 320. me *deest in* **BJ**γ, *addunt edd.* ANT.

STROBILVS.
quid tu ais?
ANTRAX.
sic sum út uides.
CONGRIO.
coecus ílle nundinálist: in nonúm diem
solet íre coctum.
ANTRAX.
tún trium litterárum homo
me uítuperas?
CONGRIO.
fur? étiam fur trifúrcifer.
STROBILVS.
tace núnciam tu atque ágnum hinc uter est pínguior... II 5
ANTRAX.
licét...
STROBILVS.
tu, Congrio, éum sume * * *
atque íntro abi illuc, ét uos illum séquimini.
uos céteri illuc ád nos.

habet Pareus, Co. *edd.* 322 Coquus **B**, Cocus **J**γ *et Camerarius. nundinalem cocum Plau*[*tus dixit in Aulularia:* cocus ille nun]dinale est [in nonum diem solet ire coctum. *hic ab aliis*] *nouendial*[*is adpellatur et cocum uiliorem sig*]*nificat quem* [*tenuiores ducebant, ut in nonum diem coque*]*ret. Festus* p. 173 M. nundinalis est **B**γ, mundinalis est **J**, nundinalist *Bothius. ceterum in* **J**γ *haec uerba Strobilo tribuuntur et in* γ *uerba* in nonum diem solet ire coctum *prorsus omittuntur.* 323 '*coctum*' *pro* '*ad coquendum.*' *Plautus in Aulularia:* solet ire coctum. *Nonius* 509, 10. tum **Ba**, tun **Bb**. '*personas distinxi ad sensum*' *Pareus.* tutrium **J**γ *ubi haec Congrioni tribuuntur.* 324 Me uituperas fur? STROB. Etiam fur trifurcifer **J**γ *et ut uidetur* **B**, *nisi quod is pro* STROB. *habet Antracem, si Camerario fides, Congrionem, si Pareo. ego secutus sum Bothium.*

STROBILVS. ANTHRAX. CONGRIO. COCVS *Camerarius*, COCI *Pareus.* STROBILVS. SERVVS. CONGRIO. COCVS **J**γ. *haec eadem scaena cum iis quae antecedunt continuanda esse uidit Danzius.* 325 nunc iam **BJ**γ. hinc **B**, hunc **J**γ *cum Pall. quattuor.* interpinguior **Ba**. 326 Coc. **J**, *Camerarius. a Pareo* licet *Congrioni tribuitur.* cū sume atq. abi intro illuc &uos eū sequimini **J**γ *uno uersu.* cum '*libros plurimos habere*' *adnotat Bothius; in* γ *supra lineam legitur* alii illum. *ego secutus sum* **B**, *uolgo editores u.* 326

ANTRAX.

hercle iniúria
dispértiuisti: pínguiorem agnum ísti habent.

STROBILVS.

at núnc tibi dabitur pínguior tibícena.
i sáne cum illo, Phrúgia. tu autem, Eleúsium,
huc íntro abi ad nos.

CONGRIO.

ó Strobile súbdole,
hucíne detrusti me ad senem parcíssumum?
ubi sí quid poscam, usque ád rauim poscám prius
quam quícquam detur.

STROBILVS.

stúltus et sine grátia's.
tibi récte facere? quándo quod faciás, perit.

CONGRIO.

qui uéro...

STROBILVS.

rogitas? iám principio in aédibus
turba ístic nulla tíbi erit. si qui utí uoles,
domo ábs te adferto, ne óperam perdas póscere.

actutum tibi *suppleuerunt.* 329 pingulorem **B**. 330 dabitur tibi **B**, tibi dabitur **J**γ *cum Pall. et Philargyrius ad Verg. Georg.* II. 193 *qui ad uerba* pinguior tibicina *addit* 'quae propter adsidua sacrificia pinguescit.' tibicena **B**? tibicina **J**γ. 331 phrygia **B**, phrugia **J**γ. eleusum **B**, eleusium **J**γ. 333 huccine **J**γ. detrusisti **BJ**γ, detrusti *Acidalius.* parcissimum **J**γ. 334 *apud Festum haec adparent* p. 274 M. '*rauim anti......Plautus:* ubi si quid pos......' *et* p. 282......'*lautum qui*......poscamus quod......' *Nonius haec habet* 164, 15 *rauis est raucitas. Plautus Aulularia:* ubi si quid poscam usquae at rauim poscam prius.—374, 10. *poscere significat petere. Verg. lib.* XII......*Plautus in Aulularia:* ubi si quid poscas, usque ad rabim poscam prius. ubi si quid poscamus quae ad rauin poscamus prius **B**, ubi si quid poscamus ad arram poscamus prius **J**γ (*sed in* γ *corrector* rauim *emendauit*) *consentientibus Pall., nisi quod* ad aram *habent. in uno Pal. ad oram adnotatum est* ad rauim. poscas *bis pro* poscam *edd. ante Pareum.* 335 stultus et sine gratia es **BJ**γ, stultum et sine gratia est *Pall. duo. de u.* 336 *uide Lachmannum comm. Lucr.* p. 74. 337 in principio **B**, in *deest in* **J**γ *et Pall. conf. Persae u.* 551. 338 istuc **J**, *et* istic *superscripto*, γ. quid **BJ**γ, qui *edd. uett.* 339 afferto **J**. 340 Hic ant'aput nos magna turba ac

hic ápud nos magna túrba ac *magna* fámiliast
supéllex aurum uéstes uasa argéntea:
ibi sí perierit quíppiam (quod té scio
facile ábstinere pósse, si nihil óbuiamst)
dicánt 'quoqui abstulérunt, conprehéndite,
uincíte uerberáte in puteum cóndite.'
horúm tibi istic níhil eueniet, quíppe qui
ubi quód *subrupias* níhil est. sequere hac mé.

CONGRIO.

sequor.

STROBILVS. STAPHILA. CONGRIO. II 6

STROBILVS.

heus, Stáphila, prodi atque óstium aperi.

STAPHILA.

qui uocat?

STROBILVS.

Strobílus.

STAPHILA.

quid uis?

familia est **J**γ *et ut uidetur libri rec.* autem *deest in* **B**, *qui tamen neque alterum* magna *habet, quod iam comparet in Camerari editione.* apud **B**γ. 341 suppellex **B**γ. 342 pericrit *Pall.*, periuerit **BJ**γ. 342 s. *in* **B** *uersus male dispesti. u. enim* 343 *incipit* Quod te scio. *unde ortae sunt turbae cod.* **J** *in quo* ibi—facere (*ita enim habet,* facile **B**) *uno uersu includuntur, sed ita ut* Q[illegible] *maiuscula scribatur: in margine uero adduntur* abstinere posse si nihil obuiā est. *alia iterum distributio est in cod.* γ: *ibi enim tres uersus* 341. 42. 43. *duos tantum faciunt* suppellex—quippiam || Quod—obuiam est || facile γ *in margine,* facere *in ipso contextu.* 344 quoqui **B** *quod seruandum esse duxi;* coq' **J**. 346 nichil **J**. 347 quid **BJ**γ, quod *Faërnus ad Ter. Haut. tim.* III. 2, 27. subrupias *deest in* **J**, surripiat **B** *idemque in* γ *a correctore supra lineam ascriptum est.*

STROBILVS. STAPHYLA. COCVS. *Pareus*, COCVS *deest apud Camerarium.* STROBILVS SERVVS. STAPHILA. ANVS **J**, *cui inscriptioni* cocus *additur in* γ.

348 *in* **J** *haec tantum adparent* um api. Staph. Qui uocat? hostium γ.

STROBILVS.

hós ut accipiás coquos
tibícinamque obsóniumque in núptias.
Megadórus iussit Eúclioni haec míttere.

STAPHILA.

Cererín, Strobile, has súnt facturi núptias?

STROBILVS.

qui?

STAPHILA.

quía temeti níhil adlatum intéllego.

STROBILVS.

at iam ádferetur, si á foro ipsus rédierit.

STAPHILA.

ligna híc aput nos núlla sunt.

CONGRIO.

sunt ásseres.

STAPHILA.

sunt pól.

CONGRIO.

sunt igitur lígna: ne quaerás foris.

349 *in* J *adparent* id uis? STRO. hos ut accipias coquos. cocos γ. 350 tibicinamque obsonium (*sine* que) Jγ. 351 *possis aut* me Euclioni *aut* mittier. *sed uide u.* 242. 352 *temetum uinum......Plautus in Aulularia:* Cererin Strobile has facturi nuptias? qui? quia temeti nihil allatum uideo. *Festus* p. 364 M. 'Cererine nuptias facturi estis? qui? quia temeti nihil allatum intelligo.' *aliud est sacrificium, aliud nuptias Cereris celebrare: in quibus re uera uinum adhiberi nefas fuerat, quae Orci nuptiae dicebantur, quas praesentia sua pontifices ingenti sollemnitate celebrabant. Seruius ad Verg. Georg.* I. 344.—*dic, quaeso, quod erat monstrum secuturum et cum Cereri libari uino iuberet, quod omnibus sacris uetatur?......uinum autem Cereri non libari debuit illum uel Plautus docere qui in Aulularia ait:* Cererin, Strobile, hi sunt facturi nuptias, Quia temeti nihil adlatum uideo. *Macrobius Saturn.* III. 11. sunt *deest in libris Plautinis, addunt Macrobiani. de re conf. Prellerum myth. rom.* p. 439. 353 qui *omissum est in libris Macrobii. temulenta dicta est ebriosa, dicta a temeto quod est uinum, quod attemtet. Plautus Aulularia:* quia temeti nihil allatum intellego. *Nonius* 5, 10. intelligo Jγ, uideo *Festus et Macrobius.* 355 ligna *nunc non adparet in* J. hinc J, hic Bγ. apud Bγ, aput J. 356 ne-

hic áput nos magna túrba ac *magna* fámiliast
supéllex aurum uéstes uasa argéntea:
ibi sí pericrit quíppiam (quod té scio
facile ábstinere pósse, si nihil óbuiamst)
dicánt 'quoqui abstulérunt, conprehéndite,
uincíte uerberáte in puteum cóndite.'
horúm tibi istic níhil eueniet, quíppe qui
ubi quód su*bru*pia*s* níhil est. sequere hac mé.

CONGRIO.

sequor.

STROBILVS. STAPHILA. CONGRIO. II 6

STROBILVS.

heus, Stáphila, prodi atque óstium aperi.

STAPHILA.

quí uocat?

STROBILVS.

Strobílus.

STAPHILA.

quid uis?

familia est **J**γ *et ut uidetur libri rec.* autem *deest in* **B**, *qui tamen neque alterum* magna *habet, quod iam comparet in Camerari editione.* apud **B**γ. 341 suppellex **B**γ. 342 pericrit *Pall.*, periuerit **BJ**γ. 342 s. *in* **B** *uersus male dispesti. u. enim* 343 *incipit* Quod te scio. *unde ortae sunt turbae cod.* **J** *in quo* ibi—facere (*ita enim habet,* facile **B**) *uno uersu includuntur, sed ita ut* Q̃ᵭ *maiuscula scribatur: in margine uero adduntur* abstinere posse si nihil obuiã est. *alia iterum distributio est in cod.* γ: *ibi enim tres uersus* 341. 42. 43. *duos tantum faciunt* suppellex—quippiam || Quod—obuiam est || facile γ *in margine,* facere *in ipso contextu.* 344 quoqui **B** *quod seruandum esse duxi;* coq' **J.** 346 nichil **J.** 347 quid **BJ**γ, quod *Faërnus ad Ter. Haut. tim.* III. 2, 27. subrupias *deest in* **J**, surripiat **B** *idemque in* γ *a correctore supra lineam ascriptum est.*

STROBILVS. STAPHYLA. COCVS. *Pareus,* COCVS *deest apud Camerarium.* STROBILVS SERVVS. STAPHILA. ANVS **J**, *cui inscriptioni* cocus *additur in* γ.

348 *in* **J** *haec tantum adparent* um api. Staph. Qui uocat? hostium γ.

EVCLIO. CONGRIO. II 8

uolui ánimum tandem cónfirmare hodié meum,
ut béne me haberem filiaī núptiis.
uenio ád macellum, rógito piscis: índicant
carós—agninam cáram—caram búbulam—
uitulínam cetum pórcinam, cara ómnia.
atque éo fuerunt cáriora—aes nón erat.
[abeo iratus illinc quoniam nihil est qui emam]
ita illís inpuris ómnibus adií manum.
deinde égomet mecum cógitare intér uias
occépi 'festo díe si quid prodégeris,
profésto egere líceat, nisi pepérceris.'
postquam hánc rationem uéntri cordique édidi,
accéssit animus ád meam senténtiam,
quam mínumo sumptu filiam ut nuptúm darem.
nunc túsculum emi hoc ét coronas flóreas:
haec ínponentur ín foco nostró Lari,
ut fórtunatas fáciat gnatae núptias.
sed quíd ego apertas aédis nostras cónspicor?
et strépitust intus. númnam ego conpilór miser?

EVCLIO SENEX J. EVCLIO. CONGRIO *edd.*

369 Solui J, Qui γ. 370 me *deest in* Jγ, *a correctore ante* filiae *superscr. in* B. filiae nuptiis Bγ, filiaī *Guyetus.* 371 pisces BJγ. 373 cactum BJ. 375 *dedi ut* Bγ *exhibent.* unitus *et* qm̃ nichil est J. *uaria editorum temptamina huic glossemati uix proderunt, cuius originem mihi indagasse uideor in uerbis* abii inanis *quae seq. uersui ascripta leguntur in Pal. tertio. ceterum uideo iam a Weisio hunc uersum una cum sequenti pro insiticio habitum esse.* 376 *explicat Bentleius ad Ter. Haut. tim.* IIII. 6, 14 *conf. Plaut. Poen. u.* 459. 377 interdum *Nonius* 496, 21 *pro* inter uias, *sed locus Nonianus ualde corruptus. fortasse Nonius legerit* inter uiam. inter uias *dixerunt Turpilius fr.* 196 *Ribb. Terentius Eun.* IIII. 2, 1. 379 Profecto Jγ, *sed in* γ *corrector* profesto *emendauit.* 380 racionem cordi ucntriq: Jγ *cum Pall. et Langianis.* 382 minimo Jγ. 383 Hunc (*in* γ Nunc *fecit corrector*) tusculū emi et hasce coronas floreas Jγ, emi et hasce *etiam* B. *ego secutus sum Priscianum inst.* III. 29. 384 imponeuntur B. 386 aedis B, aedes Jγ. *in Pal. primo* fores nostras *legitur superscr. alius* aedes n. 387 strepitus est Bγ *quode uide Ritschelium Proll.* cxxviii.

CONGRIO.

aulám maiorem, si potes, uicinia
pete: haéc est parua, cápere non quit.

EVCLIO.

eí mihi.
*dis*périi hercle. aurum rápitur, aula quaéritur.
Apóllo, quaeso súbueni mihi atque ádiuua.
quoi *tu* in re tali iám subuenisti ántidhac:
confige sagitis fúres thensaurários.
sed césso prius quam prórsus perii cúrrere?

ANTRAX.

Dromó, desquama píscis: tu, Machaério,
congrúm muraenam exdórsua, quantúm potest.

strepidus est **J**. 388 potest *Bothius*, pote ex *Douza et Kamp*
EX praep. usu Plautino p. 14. 389 posce *Guyetus pro* pete *n*
haec parua est **Jγ**. 390 perii *libri*, disperii *scripsi*. *post* 390 *in*
nibus additur u. e nostra recensione 242. 391 Appello **γ**. queso **Jγ**
392 *uolgo ante Bothium legebatur post u.* 393: *uide Ritscheli*
clxxii. tu *deest in* **BJγ**, *qui cetera sic habent* in re talia (tali **J**
(subuenisti **γ**) antidhac (antehac **J**). *ceterum* cui **J**. *spurium es*
neque tamen ea confidentia qua u. 375. 393 sagittis **BJγ**, sagit
senus miscell. crit. p. 39, *ubi simul* configi *errore puto calam*
thesaurarios **Jγ**.

COCVS **Jγ**, ANTHRAX *edd.*

395 Dromodes (Prom. **J**) quam aspicis tu macherio **BJ** *idemque*
in **γ**, *ubi emendata lectio a correctore inuecta est. de hoc uersu*
tantur in commentario manuscripto qui inter codices Harleiano
anno 1478 *exarato: 'sciendum est quod hic textus olim corruptus*
dominus Guarinus correxit, cum legeret Priscianum qui al
textum,' ubi Priscianum incuria librarii pro Nonio positum esse
nulla enim horum uerborum apud Priscianum mentio, Noni
citat 95, 11. '*Desquamat, squamis expoliat. Plautus Aulularia*
desquama piscis, tu Macherio gongrum murenam exdorsua quant
396 *uersus qualem nos dedimus debetur Nonio* 95, 11 *et* 17, 30 '*E*
dorso nudare. Plautus Aulularia: tu Maccrio, congrum murena
quantum potes.' *inde restitutus est in codd. rec., uerbi causa i*

ego hínc artoptam ex próxumo utendúm peto
a Cóngrione. tú istum gallum, sí sapis,
glabriórem reddes míhi quam uolsus lúdiust.
sed quíd hoc clamoris óritur hinc ex próxumo?
coqui hércle credo fáciunt officiúm suom.
fugiam íntro, ne quid túrbae *ist*ic itidém fuat.

CONGRIO. III 1

óptati ciués populares íncolae accolae áduenae omnes,
dáte uiam qua fúgere liceat, fácite totae pláteae pateant.
tótus doleo atque óppido perii: íta me iste habuit sénex
gimnasium.

margine adnotatur alii exossata fac sient *et hic ipse uersus legitur in* **BJ** congrum murenam exossata fac sient. *unde Camerarius duos uersus effinxit:*

congrum muraenam exdorsua quantum potest
atque omnia dum absum hinc exossata fac sient.

quorum alterum confodi iussit Gruterus. potes *Nonius bis.* 397 *de hoc uersu haec habet Plinius N. H.* XVIII. 28 *'pistores Romae non fuere ad Persicum usque bellum, annis ab urbe condita super* DLXXX. *ipsi panem faciebant ante Quirites mulierumque id opus erat, sicut etiam nunc in plurimis gentibus.* artoptam *Plautus adpellat in fabula quam Aululariam inscripsit: magna ob id concertatione eruditorum an is uersus sit poëtae illius, certumque fit A. Atei Capitonis sententia coquos tum panem lautioribus coquere solitos, pistoresque tantum eos qui far pinsebant, nominatos. nec coquos uero habebant in seruitiis eosque ex macellos conducebant.' de his uide Ritschelium Par.* 371. hinc **B**, hic **J**γ. exproximo **J**γ. 399 *Quod ludis pueri praesules essent glabri ac depiles propter aetatem, quos antiqui Romani lydios adpellabant (ut est in libro I Varronis de uita p. r.), ideo Plautus in Aulularia:* tu istum gallum, si satis, glabriorem reddis mihi quam uulsus lydius. *Nonius* 530, 25. clabrionem **B**, glabrionem **J**γ, glabriorem *Pal. sec. e corr.* michi **J**. lydius est **B**, lidius est **J**γ *cum Pall.*, ludiust *scripsi: uide Ritschelium Proll.* CCCXXV. 400 uritur **J**. exproximo **J**γ. 401 suum **BJ**γ. 402 hic *libri*, istic *scripsi.* fiat **BJ**γ, fuat *Ilarius et Bothius. Plautus in Aulularia:* redeo intro, ne quid hic turbae fiat. *Nonius* 525, 2, *unde possis* hic turbae fiát item, *quod tamen uix esset Plautinum. ceterum in* **J** congrio *in fine uersus additur.*

Congrio Coqvvs (cocus γ) **J**γ, Congrio *edd. de metro scaenae uide G. Hermannum el. d. m. p.* 91.

403 uires **B**, ciues **J**γ *cum Pall.* 404 quam **J**. 405 ss. *in libris hi uersus hoc ordine se excipiunt* 406. 407. 405. 410. 411. 408. 409. *ego maxime*

néque ego umquam nisi hódie ad baccas uéni in baccanál coquinatum:
íta me miserum et meós discipulos fústibus male cóntuderunt.
neque lígna ego usquam géntium prae*h*ibéri uidi púlcrius:
itaque ómnis exegit foras, me atque hós onustos fústibus.
atát perii hercle míser ego: *senex* áperit baccanál, adest:
sequitúr: scio quam rém geram: hoc ipsús magister dócuit me.

EVCLIO. CONGRIO. III 2

EVCLIO.
redi: quó fugis nunc? téne tene.
CONGRIO.
quid, stólide, clamas?
EVCLIO.
quia ad trís uiros iam ego déferam tuom nómen.
CONGRIO.
quam obrem?

secutus sum Acidalium. 405 gymnasium **BJ.** 406 adbachas *et* inbachinal **Jγ**, bachinal **Ba**, bacchanal **Bb** *et corr.* **γ**. *coquinatum, ad quoquendum. Plautus Aulularia:* neque ego unquam nisi hodie at Bacchas ueni in baccanal coquinatum. *Nonius* 85, 31. 407 me *decst* **B**, *sed legitur in* **Jγ**. 408 preberi **Jγ**, praeberi **B**. pulchrius **Jγ**. 409 *Exigere est excludere. Plautus in Aulularia:* itaque omnis exegit foras. *Nonius* 290, 32. omnes **Jγ**. honustos **Jγ**. 410 hercle ego miser aperit **BJγ** *sine* senex *quod addidi.* ah perii Bacchanal adest *Acidalius.* aperitur *Harius.* bachanal **BJγ**. 411 me docuit **BJγ**, *transposui,* me docet *Acidalius.*

EVCLIO. SENEX. CONGRIO COCVS **BJγ**, *nisi quod non constat utrum* COCVS *an* COQVVS *in* **B** *sit.* '*Sisenna in Aulularia sic: haec scaena anapaestico metro est, sed concisa sunt, ut non intellegas*' *Rufinus de metr. com. p.* 385 *Gaisf. Sisennae uerba ad u.* 705 *ss. rettulit Hermannus el. d. m. p.* 411, *cui adsentitur Ritschelius Par. p.* 381, *sed multo probabilius ea huc spectare conicit G. Studemund de canticis, p.* 96. *de metro scaenae uide eundem p.* 27 *et* 32.

413 tuum **BJγ** *hic et* 423. nom' tuū **Jγ**. 414 coquum **B**, cocum **Jγ**.

EVCLIO.

quia cúltrum habes.

CONGRIO.

cocúm decet.

EVCLIO.

quid cónminatu's
mihi?

CONGRIO.

ístud male factum árbitror, quia nón latus fodi.

EVCLIO.

homo núllust te sceléstior qui uíuat hodie,
neque quoi égo de industria ámplius male plús lubens
faxim.

CONGRIO.

pol etsí taceas, palam íd quidem est: res ípsa testist.
ita fústibus sum móllior magis quam úllus cinaedus.
sed quíd tibi nos táctiost, mendíce homo, quae res*t*?

EVCLIO.

etiám rogitas? an quía minus quam *me* aéquom erat feci?

CONGRIO.

sine: at hércle cum maló tuo magno, si hóc caput sentit.

EVCLIO.

pol ego haúscio quid póst fuat: tuom núnc caput
sentit.

quin conminatu's *Harius post alios.* 415 Michi **J.** *ex* latus *more Plautino fit* latu. *uersus eos septendecim e quaternario iamb. et dimetro cat. syncopato conpositos et pro lubitu ceteris intermixtos* (*uide Studemund p.* 32) *non agnosco.* 416 nullus est **J**γ. 417 cui **J**γ. plus *pro glossemate habet Bothius.* libens **BJ**γ: *pronuntiando inde fiat* lube. 418 testis est **BJ**γ. 419 *cinaedi dicti sunt apud ueteres saltatores uel pantomimi* ἀπὸ τοῦ κινεῖν σῶμα. *Plautus Aulularia:* ita fustibus submollior magis quam ullus cinaedus. *Nonius* 5, 25. miser *post* magis *addunt libri Plautini, eiecit Harius.* cynodus **J.** 420 mendico homo **BJ**γ *conlocant ante* tactiost. tactio est queres? **J,** res *etiam* **B**γ *sine* est. res est *cod. musei Britannici* 15 A XVIII. *saec.* XV. 421 me *deest in* **BJ**γ, *addidit Brixius. pronuntiandum est* era. 422 cum magno malo tuo *Harius, Hermannus, probante Studemundo.* senti& **J**γ. 423 haut scio *et* fiat **B,** fuat *edd.* *uersus*

néque ego umquam nisi hódie ad baccas uéni in baccanál coquinatum: 8
íta me miserum et meós discipulos fústibus male cóntuderunt. 4
neque lígna ego usquam géntium prae*hi*béri uidi púlcrius: 8
itaque ómnis exegít foras, me atque hós onustos fústibus. 9
atát perii hercle míser ego: *senex* áperit baccanál, adest: 8
sequitúr: scio quam rém geram: hoc ipsús magister dócuit me. 7

EVCLIO. CONGRIO. III 2

EVCLIO.
redi: quó fugis nunc? téne tene.
CONGRIO.
quid, stólide, clamas?
EVCLIO.
quia ad trís uiros iam ego déferam tuom nómen.
CONGRIO.
quam obrem?

secutus sum Acidalium. 405 gymnasium **BJ.** 406 adbachas *et* inbachinal **Jγ**, bachinal **B*a***, bacchanal **B*b*** *et corr.* γ. *coquinatum, ad quoquendum. Plautus Aularia:* neque ego unquam nisi hodie at Bacchas ueni in baccanal coquinatum. *Nonius* 85, 31. 407 me *deest* **B**, *sed legitur in* **Jγ**. 408 preberi **Jγ**, praeberi **B**. pulchrius **Jγ**. 409 *Exigere est excludere. Plautus in Aularia:* itaque omnis exegit foras. *Nonius* 290, 32. omnes **Jγ**. honustos **Jγ**. 410 hercle ego miser aperit **BJγ** *sine* senex *quod addidi.* ah perii Bacchanal adest *Acidalius.* aperitur *Harius.* bachanal **BJγ**. 411 me docuit **BJγ**, *transposui*, me docet *Acidalius.*

EVCLIO. SENEX. CONGRIO COCVS **BJγ**, *nisi quod non constat utrum* COCVS *an* COQVVS *in* **B** *sit. 'Sisenna in Aularia sic: haec scaena anapaestico metro est, sed concisa sunt, ut non intellegas' Rufinus de metr. com. p.* 385 *Gaisf. Sisennae uerba ad u.* 705 *ss. rettulit Hermannus el. d. m. p.* 411, *cui adsentitur Ritschelius Par. p.* 381, *sed multo probabilius ea huc spectare conicit G. Studemund de canticis, p.* 96. *de metro scaenae uide eundem p.* 27 *et* 32.

413 tuum **BJγ** *hic et* 423. nom' tuū **Jγ**. 414 coquum **B**, cocum **Jγ**.

EVCLIO.

scio: né doce: noui.
at út tu meam senténtiam iam nóscere possis,
si ad iánuam huc accésseris, nisi iússero, propius,
ego té faciam, misérrumus mortális ut sis.
scis iám meam senténtiam? quo abís? redi rursum.

CONGRIO.

ita mé bene amet Lauérna, te iam *idm* nisi reddi
mihi uasa iubes, pipulo hic differam ante aedis.
quíd ego nunc agám? ne ego edepol uéni huc auspició malo:
númmo sum condúctus: plus iam médico mercedíst opus.

EVCLIO. III 3

hóc quidem hercle quóquo *ego* ibo, mécum erit, mecúm feram,
néque ist*i*c in tantís periclis úmquam committam út siet.
íte sane núnciam intro omnis ét coqui et tibícinae:
étiam *huc* intro dúce, si uis, uél gregem uenálium.
cóquite facite féstinate núnciam, quantúm lubet.

capud **B**. factum est **J**γ. 438 adeo ut tu **BJ**γ, at ut tu *scripsi. uersum ἀθετεῖ Guyetus.* 439 propicius **J**γ. nisi iusso *Bothius*, o *correptum excusari puto liberiore metri genere.* 440 misser'imus mortales uti sis **J**, uti *etiam* **B**γ, ut *Harius.* 442 iam **BJ**γ, iam iam *Hario suadente scripsi.* at ita me *Brixius. possis septenarium trochaicum hunce efficere* át ita me bene amét Lauerna, té iam nisi reddí iubes. 443 populo **BJ** *cum Langianis*, pipulo γ *e corr.*, *Pall. non nulli.* '*In Aulularia:* pipulo te differam ante aedis, *id est conuicio, declinatum a. pipatu pullorum. multa ab animalium uocibus tralata in homines.*' *Varro de l. l.* VII. 103 p. 160 M. '*Pipulo pro conuicio. Plautus Aulularia:* ita me bene amet Lauerna, te iam, nisi reddi mihi uasa iubes, pipulo te hic differam ante aedis.' *Nonius* 152, 4. '*Differre, diuidere uel scindere......Plautus in Aulularia:* nisi redde mihi uasa iuves, pipulo te differam ante aedis.' *Nonius* 284, 25. *hunc uersum solum non potui cum ceteris in eandem formam redigere. fortasse fuerit olim septenarius trochaicus ad hunc modum* mihi uasa *mea*, pipulo hic ante aedis -- differam, *quamquam traiectio uerborum contra Varronis et Noni testimonia uix cuiquam probabilis uideatur. itaque hunc uersum aliis relinquo emendandum.* 445 mercede opus est **B**γ, mercedis *Guyetus*, mercedist *Bothius.* medio (*sic etiam* γ) merdede opus est **J**.

EVCLIO SENEX CONGRIO COCVS **J**γ, EVCLIO CONGRIO **B**.

446 ego *deest in* **BJ**γ, *ego addidi.* 447 istuc **B**, istud **J**γ, istic *Brixius.* comittam **J**. 448 Ita **B**γ, ite **J** *cum Pall.* omnes **B**, omnis **J**γ. *prius* et *delet Ritschelius Proll.* cxxix. tibicinę **J**γ. 449 huc *addidit Douza.* 450 facessite **B**. lib& **J**, *non* γ. 451 nisi

sed in aédibus quid tíbi meis nam erát negoti
me absénte, nisi ego iússeram? uolo scíre.

CONGRIO.

tace ergo.

quia uénimus coctum ad núptias...

EVCLIO.

quid tú malum curas,
utrúm*ne* crudum an cóctum edim, nisi tú mihi es tutor?

CONGRIO.

uolo scíre, sinas an nón sinas nos cóquere cenam?

EVCLIO.

uolo scíre ego item meaé domi mea sálua futura.

CONGRIO.

utinám mea mihi modo aúferam quae *huc* ádtuli salua.
me haut pénitet, tua ne éxpetam.

Versuum 428—431 *haec in libris extat dittographia uolgo post* 431 *conlocata:*

Co. quid est qua prohibeas nunc gratia nos coquere hic cenam?
quid fecimus, quid diximus tibi sequius quam uelles?
Ev. etiam rogitas, scelestе homo qui angulos omnis
mearum aedium et conclauium mihi peruiam facitis?
id ubi tibi erat negotium, ad focum si adesses,
non fissile haberes caput: merito id tibi factumst.

deest in **J**γ *et omnibus codd. Hildyardi.* 424 negotii **B**γ, negoci. **J.** 427 utrumne *Guyetus*, utrum **B**γ (*in* **J** *uersus initium legi non potuit*) edam γ. 428 coquere hic **J**, 429 *signum interrogandi in fine sententiae deleui.* 430 huc *addidit Hermannus*, ad te tuli *Stud mund.* *in* γ *inter* q̈ *et* attuli *spatium uacuum relictum est.* 431 haud penit& **J**γ. tuan' expetam? *Pareus*, expectam **Ba.** 432 nunc *delendum esse adparet.* quid est quá nunc prohibes grátia nos cóquere hic cenam *Bothius*, prohibes *etiam cod. Burneianus* 228. 433 *de* sequius *uide Corssenum krit. beitr. zur lat. formenl. p.* 8. secus **J**γ, *quo recepto uersum sic dimetiri possis* tibi sécu quam uélles. 434 quine *Hermannus*, quia *Bothius*. anglos *insolita duritia uidetur esse proferendum: uide Corssenum de pron.* II. 239, 252. scelere homo **J.** 435 michi **J.** peruium **B**γ, peruiam **J** *cum tribus Pall.* 436 si *uel* sz **B.** 437 *scribas* non fissile hoc haberes.

úbi erat haec defóssa, occepit íbi scalpurire úngulis
circumcirca. quíd opust uerbis? íta mi pectus péracuit:
cápio fustem, optrúnco gallum, fúrem manufestárium.
crédo edepol ego illí mercedem gállo pollicitós cocos,
sí id palam fecísset. exemi éx manu *istis* mánubrium.
séd Megadorus, méus adfinis, éccum incedit á foro.
iam húnc non ausim praéterire, quín consistam et cónloquar.

MEGADORVS. EVCLIO. III 5

MEGADORVS.

narráui amicis múltis consilium meum
de cóndicione hac: Eúclionis fíliam
laudánt: sapienter fáctum et consilió bono.
nam meó quidem animo, si ídem faciant céteri
opuléntiores, paúperiorum fílias
ut índotatas dúcant uxorés domum:
et múlto fiat cíuitas concórdior
et inuídia nós minore utamur quam útimur,
et illaé malam rem métuant quam metuónt magis,
et nós minore súmptu simus quám sumus.

penussimo **B**, penissumo **J**, penissime γ. 464 *scalpurrire. Plautus Aulularia:* ubi erat haec defossa, obcepit ibi scalpurrire ungulis. *Nonius* 171, 32. scalpurire **B**, scalpurrire **J**γ *cum aliis libris rec.*, scalpurire ibi *transponebat Harius.* ungulas **B**. 465 opus est **J**γ. michi **J**. 466 optrunco **J**, obtrunco **B**γ. manifestariū **J**, manifestarium γ. 467 coquos **J**γ. 468 istis *addidi. possis* exemi *eis* ex *manibus* mánubrium. *post hunc legitur in libris dittographia uersus* 465 *s. recte a Guyeto expulsa* quid opus est uerbis? facta est pugna in gallo gallinaceo. *uide etiam Osanni anal. crit. p.* 181. 470 colloquar **J**γ.

MEGADORVS EVCLIO **B**, DVO SENEX *addit* **J**, senes duo γ.

472 **B** *ponit punctum post* filiam *itemque post* factum. de conditione ac Euclionis filia *Pall. non nulli.* 478 minore nos **BJ**γ, nos minore *cod. Cantabrigiensis anno* 1415 *scriptus.* 479 metuuut **BJ**γ, metuont *scripsi.* 480 sumptā **J**. 481 optimam **B**. Inmaxima illoc populi parte est optuma

CONGRIO.

témperi, postquam ínpleuisti fústi fissorúm caput.

EVCLIO.

íntro abi: operast húc conducta uóstra, non orátio.

CONGRIO.

heús, senex, pro uápulando hercle égo abs te mercedém petam.
cóctum ego, non uápulatum, dúdum conductús fui.

EVCLIO.

lége agito mecúm: molestus né sis: ei, cenám coque,
aút abi in malúm cruciatum ab aédibus.

CONGRIO.

abi tú modo.

EVCLIO. III 4

íllic hinc abiit. dí inmortales, fácinus audax íncipit
quí cum opulento paúper coepit rém habere aut negótium.
uéluti me Megadórus temptat ómnibus miserúm modis:
quí simulauit méi *se* honoris míttere huc causa coquos,
ís ea causa mísit hoc qui súbr*u*perent miseró mihi.
cóndigne etiam méus me*d* intus gállus gallinácceus
qui érat anui pecúliaris pérdidit paenıssume.

quod *pro* postquam **B**, *in cuius ora uersus ab antiqua manu scriptus est: plane omissus in* **J**γ, *Pall.*, *omnibus denique codd. Hildyardi.* *in* **J**γ *haec totius loci species est* Tum perii (Hem perii γ, *Pall.*) Evcl. abiopa huc conducta est ūra non cratio. *quis primus* postquam *correxerit nescio.* 452 opera huc conducta est **B** *cum ceteris*, opera huc est conducta *Bothius.* 453 eu **B**, heu **J**γ. 455 'Lege agito *dicebatur ei cuius intentio contemptibilis aduersario uidebatur. Plautus in Aulularia:* Lege agito mecum, molestus ne sis, et cenam coquę. *Donatus ad Ter. Phorm.* v. 7, 91. *cum hoc testimonio consentiunt* **J**γ i et **B**, ei (*i. e.* i) *Brixius.* caenā quoque **J**, 456 *personae signum deest in* **J**γ *ante* abi tu modo.

Evclio Senex **J**γ, Senex *deesse uidetur in* **B**.

457 Dii immortales **J**γ. 458 homine *post* pauper *addunt* **BJ**γ, *deleuerunt ed. Aldina a.* 1522, *Guyetus, Harius: sed iam deesse uidetur in Langianis.* 459 uelut **BJ**γ. medagoras temptat me inomibus **J**, megadorus temptat omnibus *sine* me **B**, megad. tentat me γ. *secutus sum Guyetum.* 460 se *addidit Bothius.* 461 subriperent *libri.* michi **J**. 462 me **B**γ, med *Bothius*, meus intus me *Guyetus.* & iam omnes me intus **J**. gallinacius **J**γ, gallinatcus **B**. 463 anu *uel* qui ánui erat p. *Harius.* pocullaris **B**.

úbi erat haec defóssa, occepit íbi scalpurire úngulis
circumcirca. quíd opust uerbis? íta mi pectus péracuit:
cápio fustem, optrúnco gallum, fúrem manufestárium.
crédo edepol ego illí mercedem gállo pollicitós cocos,
sí id palam fecísset. exemi éx manu *istis* mánubrium.
séd Megadorus, méus adfinis, éccum incedit á foro.
iam húnc non ausim praéterire, quín consistam et cónloquar.

MEGADORVS. EVCLIO. III 5

MEGADORVS.

narráui amicis múltis consilióm meum
de cóndicione hac: Eúclionis filiam
laudánt: sapienter fáctum et consilió bono.
nam meó quidem animo, si ídem faciant céteri
opuléntiores, paúperiorum fílias
ut índotatas dúcant uxorés domum:
et múlto fiat cíuitas concórdior
et inuídia nós minore utamur quam útimur,
et illaé malam rem métuant quam metuónt magis,
et nós minore súmptu simus quám sumus.

penussimo B, penissumo J, penissime γ. 464 *scalpurrire. Plautus Aulularia:* ubi erat haec defossa, obcepit ibi scalpurrire ungulis. *Nonius* 171, 32. scalpurire B, scalpurrire Jγ *cum aliis libris rec.*, scalpurire ibi *transponebat Harius.* ungulas B. 465 opus est Jγ. michi J. 466 optrunco J, obtrunco Bγ. manifestariũ J, manifestarium γ. 467 coquos Jγ. 468 istis *addidi. possis* exemi *eis* ex *manibus* mánubrium. *post hunc legitur in libris dittographia uersus* 465 *s. recte a Guyeto expulsa* quid opus est uerbis? facta est pugna in gallo gallinacco. *uide etiam Osanni anal. crit. p.* 181. 470 colloquar Jγ.

MEGADORVS EVCLIO B, DVO SENEX *addit* J, senes duo γ.

472 B *ponit punctum post* filiam *itemque post* factum. de conditione ac Euclionis filia *Pall. non nulli.* 478 minore nos BJγ, nos minore *cod. Cantabrigiensis anno* 1415 *scriptus.* 479 metuunt BJγ, metuont *scripsi.* 480 sumptā J. 481 optimam B. Inmaxima illoc populi parte est optuma

aut áliqua mala crux sémper est quae aliquid petat.

EVCLIO.

conpéllem ego illum, ní metuam ne désinat
memoráre mores múlierum: nunc sic sinam.

MEGADORVS.

ubi núgiuendis rés solutast ómnibus,
ibi ád postremum cédit miles, aés petit.
itúr, putatur rátio cum argentário:
milés inpransus ástat, aes censét dari.
ubi dísputatast rátio cum argentário,
spes prórogatur míliti in aliúm diem.
haec súnt atque aliae múltae in magnis dótibus
incómmoditates súmptusque intolerábiles.
nam quae índotatast, éa in potestate ést uiri:
dotátae mactant ét malo et damnó uiros.
sed éccum adfinem ante aédis. quid agis, Eúclio?

crocotarum *est etiam in Pal. secundo.* 'infectores corcotarios' *esse debere conieci diss. p. 14, glossemata remoui ibid. p. 21.* *ceterum huc haec pertinent Noni testimonia.* '*Limbus, ut adnotatum inuenimus, muliebre uestimentum, quod purpuram in imo habet.* *Plautus in Aulularia* textores limbolarii alcularii.' 541, 27. '*crocuta, crocei coloris uestis. Plautus in Aulularia:* cum incendunt infectores crocotarii.' 549, 26. 516 conpellarem *libri, correxit Acidalius.* 518 Nugiuendos *Plautus dici uoluit omnes eos qui aliquid mulieribus uendant. nam omnia quibus matronae utuntur nugas uoluit adpellari. Plautus in Aulularia:* ubi nugiuendis res soluta est omnibus. *Nonius* 144, 30. nugigerulis *libri Plautini meliores, nisi quod* nugigerulus **B**a**γ**. nugiuendis **γ** *e corr. et alii libri rec.* soluta est **Jγ**. 519 *Quibus adtributa erat pecunia ut militi redderent, tribuni aerarii dicti, id quod adtributum erat, aes militare. hoc est quod ait Plautus* cedit miles, aes petit. *Varro de l. l.* v. 181 *p.* 70 **M.** cedis **J**, cedit (*in margine* cedis) **γ**. 520 racio **J.** *putare, conligere, conferre. Plautus in Aulularia:* tur, putatur ratio cum argentario. *Nonius* 369, 17. 521 adstat **J.** aes *finit uersum in* **BJγ**, Censet *nouum incohat.* 522 Ubi disputata est **Jγ**, *et in* **BJ** *uersus sic finitur, ut insequens incipiat* Ratio (*sic* **B**, Racio **J**) *et concludat* argentario. 522 *post hunc in libris legitur hic uersus* Etiam plus ipsus (ipsius **J**) ultro debet argentario *expunctus nuperrime a Brixio, sed iam tacite omissus a Camerario. abest uero a tribus codd. Hildyardi.* 526 Namq: indotata est **J.** 527 damno **Bγ**, dampno **J.** *mactare malo adficere significat. Plautus...in Aulularia:* dotate mactant et malo et damno uiros. *Nonius* 342, 8. 528 eccom **B?** aedes **Jγ**.

sed hoc étiam pulcrumst praéquam sumptus úbi petunt.
stat fúllo phrugio aúrifex linárius
caupónes patagiárii indusiárii
flammárii uiolárii carárii
propólae linteónes calceolárii
sedentárii sutóres di*a*bathárii—
solcárii astant, ástant molocinárii,
petúnt fullones, sárcinatorés petunt
pro illís crocotis strόphiis sumptu uxório.
iam hosce ábsolutos cénseas: cedúnt petunt
trecént*i*: *cir*cumstánt ph*u*lacistae in átriis
textóres limbulárii arculárii:

501 quoq. **J.** 503 pulchrum est **BJγ**, paullumst *Brixius.* *in* **BJγ** *usque ad* pulchrumst *unus est uersus et* praequam (Preq **J**) *incipit nouum.* ubi sumptus **Bγ**, *in* **J** *spatium uacuum inter* Preq *et* sumptus *relictum est.* 504 phyrgio **B**, phrigio γ *idemque in* **J** *uidetur esse, ubi scriptura prorsus euanuit.* linarius **B***a*, lanarius **B***b***Jγ** *cum Pall.* 505 *et* 506 *unum faciunt uersum in* **Jγ**. 506 carinarii **BJγ**, cararii *Brixius.* *flammeus, uestis uel tegmen quo capita matronae tegunt. Plautus in Aulularia:* flammarii uolarii cariarii. *Nonius* 541, 32. *uiolacia a uiolae colore. Plautus in Aulularia:* flammarii uiolari coriari. *Nonius* 549, 28. *sequitur in libris hic uersus* Aut manuclarii aut murrobatharii (*sic* **B**, Aut manulearii. aut muro batharii **Jγ**) *de quo uide diss. p.* 20. 507 propolaclinteones '*unite*' **B**. calceonarii *Pall.* 508 sutares **B***a*, sutates γ, sutores **J**. *cum hoc uersu conferas u.* 73 quasi claudus sutor domi *sedet* totos dies. diobathrarii *libri, sed* diabathra *habent Festus et Varro de l. l.* VII. 53. 509 adstant *bis* **Jγ**. *Plautus in Aulularia, institores molochini coloris molocinarios adpellauit. Nonius* 548, 15. molocinarii **BJγ**, molochinarii *uolgo, sed in solo Pal. tertio* h *a correctore supra lineam additum.* *post* 510 *uolgo legitur hic uersus* strophiarii astant astant (adst. *bis* **Jγ**) semisonarii *de quo uide diss. p.* 21. 511 *e Nonio* 538, 11 *addidi diss. p.* 22. corcotis *uidetur esse in libris Nonianis de quo uide diss. p.* 14. strofis *libri Noniani.* 512 *cedere, incedere. Plautus Aulularia:* in hoste absolutus cedis. cedunt petunt. *Nonius* 626, 32. 513 Treceni [*hoc uocabulum in* **J** *legi non potuit,* trecenti *cod. Harleianus* 3439, *saec.* XIV] quom stant **B**, cumstant **Jγ**: circumstant *Acidalius.* 514 *s. in* **B** *hanc praebent speciem:*

Textores linbuarii arcularii ducuntur datur
Aes iam hosce absolutos censeas
Quom incedunt infectores crocotarii

hanc uero in **Jγ**:

Textores limbuarii. arcularii dicuntur. datur
Aes iam hosce absolutos censeas
Cum incedunt infectores crocotarum.

aut áliqua mala crux sémper est quae aliquid petat.

EVCLIO.

conpéllem ego illum, ní metuam ne désinat
memoráre mores múlierum: nunc sic sinam.

MEGADORVS.

ubi núgiuendis rés solutast ómnibus,
ibi ád postremum cédit miles, aés petit.
itúr, putatur rátio cum argentário:
milés inpransus ástat, aes censét dari.
ubi dísputatast rátio cum argentário,
spes prórogatur míliti in aliúm diem.
haec súnt atque aliae múltae in magnis dótibus
incómmoditates súmptusque intolerábiles.
nam quae índotatast, éa in potestate ést uiri:
dotátae mactant ét malo et damnó uiros.
sed éccum adfinem ante aédis. quid agis, Eúclio?

crocotarum *est etiam in Pal. secundo.* 'infectores corcotarios' *esse debere conieci diss. p.* 14, *glossemata remoui ibid. p.* 21. *ceterum huc haec pertinent Noni testimonia.* '*Limbus, ut adnotatum inuenimus, muliebre uestimentum, quod purpuram in imo habet. Plautus in Aulularia* textores limbolarii alcularii.' 541, 27. '*crocuta, crocei coloris uestis. Plautus in Aulularia:* cum incendunt infectores crocotarii.' 549, 26. 516 conpellarem *libri, correxit Acidalius.* 518 Nugiuendos *Plautus dici uoluit omnes eos qui aliquid mulieribus uendant. nam omnia quibus matronae utuntur nugas uoluit adpellari. Plautus in Aulularia:* ubi nugiuendis res soluta est omnibus. *Nonius* 144, 30. nugigerulis *libri Plautini meliores, nisi quod* nugigerulus **B**aγ. nugiuendis γ *e corr. et alii libri rec.* soluta est **J**γ. 519 *Quibus adtributa erat pecunia ut militi redderent, tribuni aerarii dicti, id quod adtributum erat, aes militare. hoc est quod ait Plautus* cedit miles, aes petit. *Varro de l. l.* v. 181 *p.* 70 M. cedis **J**, cedit (*in margine* cedis) γ. 520 racio **J**. *putare, conligere, conferre. Plautus in Aulularia:* tur, putatur ratio cum argentario. *Nonius* 369, 17. 521 adstat **J**. aes *finit uersum in* **BJ**γ, Censet *nouum incohat.* 522 Ubi disputata est **J**γ, *et in* **BJ** *uersus sic finitur, ut insequens incipiat* Ratio (*sic* **B**, Racio **J**) *et concludat* argentario. 522 *post hunc in libris legitur hic uersus* Etiam plus ipsus (ipsius **J**) ultro debet argentario *expunctus nuperrime a Brixio, sed iam tacite omissus a Camerario. abest uero a tribus codd. Hildyardi.* 526 Namq: indotata est **J**. 527 damno **B**γ, dampno **J**. *mactare malo adficere significat. Plautus in Aulularia:* dotate mactant et malo et damno uiros. *Nonius* 342, 8. 528 eccom **B**? aedes **J**γ.

tum obsónium autem pól uel le*g*ioní sat est.

MEGADORVS.

etiam ágnum misi.

EVCLIO.

quó quidem agno sát scio
magis cúriosam núsquam esse ullam béluam.

MEGADORVS.

uolo ego éx te scire quí sit agnus cúrio.

EVCLIO.

quia óssa ac pellis tótust: ita curá macet.
quin éxta inspicere in sóle *etiam* uiuó licet:
ita ís pellucet quási lanterna Púnica.

MEGADORVS.

caedúndum illum ego condúxi.

EVCLIO.

tum tu idem óptumumst

16 *ubi uerba uncis inclusa a me addita sunt. idem Donatus eadem uerba citat* '*intercipit, proprie quasi totum capit Plautus in Aulularia:* Quae mihi interbibere sola, si uino scateat, Corinthiensem fontem et Pyrenaeum potest.' et piriueum **B**, et pireneum **J**, et pyreneum γ, Pirenen *Guyetus*, Pirenam *Gōllerus*. Corrinthiensem **J**. 552 *personas exhibui ex auctoritate* **BJ**. obsequium *pro* obsonium *permire* **J**γ. uel leoni sata est **Ba**, leoni sat est **J**γ. 553 *in* **J** *totus Megadoro adtribuitur. beluam indifferenter posuit auctoritas ueterum. Plautus Aulularia:* in quo quidem agno scat scio, magis curiosam numquam esse ullam beluam. *Nonius* 455, 2. nusquam *libri Plautini.* curionem *Gulielmius.* 555 *curio, curiosus. Plautus Aulularia:* uolo ego ex te qui scit agnus curio. *Nonius* 86, 1. (curiosus *interpolatio est librorum non nullorum Plautinorum qui initio* curio *recte habuerunt.*) '*curionem agnum Plautus pro macro posuit quasi cura macruisset.*' *Paulus Diaconus p.* 60 M. *ceterum hic uersus falso Euclioni tribuitur in* **J**, *ibidem* s.it *extat ut initio* scit *fuisse adpareat.* 556 macet *Plautus in Aulularia:* qui ossa ac pellis tenos, ita macet. *Nonius* 509, 11. qui ossa *Pal. unus, unde non nulli* qui ossa atque pellis *coniecerunt.* ita curam aegei **Ba**, maget **J**, magei *Pal. pr.: in quinto ad oram adnotatum est* alias macet. totus est **BJ**γ. *ceterum ab hoc uersu usque ad* 561 *omnia Megadoro continuantur in* **J**. 557 soleo uiuo **B**, &uiuo **J**γ *cum uno Pal.*, etiam uiuo *uett. edd.* inspincere **J**. 558 Ita pellu.ct quasi lanterna Punica *Priscianus inst.* II. 10 *qui hunc uersum ex Asinaria citat.* lanterna **B**, laterna **J**γ *cum rec.* 559 *conducere, emere. Plautus in Aulularia:* cedendum conduxi ego illum. *Nonius* 274, 15. *caedere,*

loces éfferendum. nám iam credo mórtuost.

MEGADORVS.

potáre ego hodie, Eúclio, tecúm uolo.

EVCLIO.

non pótem ego quidem hércle.

MEGADORVS.

at ego iússero

cadum únum uini uéteris a me adférrier.

EVCLIO.

nolo hércle: nam mihi bíbere decretúmst aquam.

MEGADORVS.

ego te hódie reddam mádidum, si uiuó, probe,
tibi quoi decretumst bíbere aquam.

EVCLIO.

scio quám rem agat.

ut mé deponat uíno, eam adfectát uiam:
post hóc quod habeo ut cónmutet colóniam.
ego íd cauebo: nam álicubi abstrudám foris.
ego fáxo et operam et uínum perdiderít simul.

MEGADORVS.

ego nísi quid me uis, éo lauatum ut sácruficem.

EVCLIO.

edepól ne tu, aula, múltos inimicós habes,
atque ístuc aurum quód tibi concréditumst.

inmolare. Plautus in Aulularia caedendum conduxi ego illum. *Nonius* 272, 5. *praetuli uerborum conlocationem quae est in libris Plautinis.* optimus est **B**, *ubi hic uersus in duos dispescitur:* optumus est **J**γ, optumum'st *Pal. unus.* 560 efferendum **J**, offerendum γ. mortuus est **BJ**γ. 561 *hiatum inter* hodie *et* Euclio *defendi posse existimo.* 562 o *in* ego *producitur, quod nisi admiseris, uersus hoc fere modo constituendus erit* non pótem ego quidem hercle *hódie.* MEG. at ego*met* iússero. 563 admo afferrier **J**γ. 564 decretum aquam est **J**γ, *sed in* γ *signo* " *a correctore recta uerborum conlocatio indicata est.* 565 si uiuo **BJ**γ, *sed* uiuo *in* **B** *inter lineas ascriptum ab antiqua manu.* 566 Tibi cui **BJ**, Tibi an γ, *Pal. unus.* decretum est **BJ**γ. 567 *deponere est alienare. Plautus in Aulularia:* ut me deponat uino eam adfectat uiam. *Nonius* 279, 16. 568 committ& *sic* **J**. *post* 572 *uersum excidisse putauerim: Euclionem enim Megadoro*

nunc hóc mihi factust óptumum, ut ted aúferam
aulam in Fidei fánum: ibi abstrudám probe.
Fidés, nouisti me ét ego te: caue sis tibi
ne tu inmutassis nómen, si hoc concréduo.
ibo ád te fretus tuá, Fides, fidúcia.

respondere eique ualedicere oportet. 573 congreditum **B**. 574 factum est optumum **B**, *et, nisi quod* optimum, **J**γ. factu *edd. uett.* te **BJ**γ, ted *Camerarius.* 575 *de* Fidēi *uide Lachmannum comm. Lucr. p.* 151. astrudam **J**. 577 in me mutassis **BJ**γ, *secutus sum Acidali emendationem.* 578 *deest in libris non nullis rec. fuit olim in* **J**, *sed cum in summa pagina fuerit perscriptus, nunc non potest legi.*

ACTVS QVARTVS

STROBILVS. IV 1

Hóc est serui fácinus frugi fácere quod ego pérsequor:
580 né morae moléstiaeque inpérium erile habeát sibi.
nám qui ero ex senténtia seruíre seruos póstulat,
in erum matura, in se sera cóndecet capéssere.
583 sin dormitat, íta dormitet, séruom sese ut cógitet: 5
591 érile inperium ediscat ut quod fróns uelit oculí sciant, 13
quód iubeat citis quadrigis cítius properet pérsequi.
qui éa curabit ábstinebit cénsione búbula 15
néc sua opera rédiget umquam in splendorem cónpedes.

Post 583 uolgo legitur locus hic:

584 nám qui amanti ero séruitutem séruit, quasi ego séruio, 6
si érum uidet superáre amorem, hoc séruí esse officiúm reor,
rétinere at salútem, non enim quo incumbat eum inpéllere.
quási pueris qui náre discunt scirpea induitúr ratis,
quí laborent mínus, facilius út nent et moueánt manus: 10
eódem modo seruóm ratem esse amánti ero aequom cénseo,
590 út *cum* toleret ne pessum abeat tamquam * * *

STROBILVS seruus Lyconidis *Pareus et Camerarius: in* **J** *inscriptio scaenae nulla legi potuit eadem de causa quadc u.* 578 *euanuit. in* γ Seruus *legitur, cui postea manus saec.* XVI. Strobilus *ascripsit.* 579 *Plautus in Aulularia:* hoc est serui [*deest* facinus] *Nonius* 310, 4. 580 herile **J**γ. 581 *postulare, uelle......Plautus Aulularia:* nam qui eri ex sententia seruire seruus postulat. *Nonius* 375, 20. exhero exsententia **J**. seruus **J**γ. 582 *capessere, perferre......Plautus in Aulularia:* in erum matura, in se sera condecet capessere. *Nonius* 266, 18. Inherum **J**. 583 dormitat **B***a*, dormitet **B***b*. dormit &ita dormit& **J** *et, nisi quod altero loco* dormitet, γ. seruum *hic et* 589 **BJ**γ. *uersus* 584—590 *huc non pertinere intellexit Brixius.* 584 hero **J**γ. 585 Sierum **J**. superare.. (*litterae duae*

nam érus meus amat fíliam huius Eúclionis paúperis:
éam ero nunc renúntiatumst nuptum huic Megadoró dari.
ís speculatum huc mísit me ut quae fíerent fieret párticeps.
núnc sine omni suspítione in ára hic adsidám sacra:
híne ego et huc et íllue potero quíd agant arbitrárier.

EVCLIO. STROBILVS. IV 2

EVCLIO.

tú modo caue quo*i*quam índicassis, aúrum meum esse istíc, Fides.
nón metuo ne quísquam inueniat: íta probe in latebrís situmst.
édepol ne illic púlcram praedam agát, si quis illam inuénerit

crasae) morem (*inde correctum* amorem) **B**: *fortasse fuerit initio* superarei amore? offitium **B**. 586 at **B***a*, ad **B***b***J**γ. enim **B**, cum **J**γ *cum Pall.* 587 pueri **BJ**γ, pueris *Pall. duo.* sirpea indu.tur **B***a cum rasura,* induitur **B***b*, sirpea inducitur **J** *et, nisi quod* scirpea, γ. *Plautus in Aulularia:* quasi pueri qui nare discunt, scirpo inductur ratis. *Festus p.* 330 M. *et idem p.* 166, *ubi* induitur *habet.—Plautus* (*non addito fabulae nomine*) Scirpea inducitur ratis. *Donatus ad Ter. Andr.* v. 4, 38.—Quasi pueris qui nare discunt, scirpea induitur ratis, qui laborent minus, facilius ut nent et moueant manus. *Scholiasta Cruquianus ad Hor. serm.* I. 4, 120. 589 seruus γ. hero acquū **J**γ. 590 ut tolleret **B**. habeat **J**γ. *in libris deest* cum, *quod addidi praeeunte Hario.* 591 herile **B** *praeter morem,* **J**γ *pro more.* f. on. **B***a*, frons **B***b*, non os **J**γ *cum Pall. idemque Pareo initio in* **B** *fuisse uidebatur.* 592 cicius **J**. 593 censeone **B** *in margine additis his uerbis* ut carne *quae ex adnotatione aliqua relicta uidentur esse.* censeo nebubula **J**γ. 594 redict **B***a***J**, redigct **B***b*, reddet γ. 595 nunc *libri,* nam *Brixius.* herus *et* 596 hero **J**γ. 596 renunciatum est **J**. magedoro γ. 597 furet **B***a*, fieret **B***b***J**γ. 598 suspicione **BJ**, *non* γ. inhara **J**.

Evclio Senex. Strobilvs Servvs **BJ**γ.

600 quicquam **BJ**γ, *nisi quod in* **B** c *postea puncto subnotatum.* indicasses **B**, indicassis **J**γ. meum *deest in* γ. 601 sitū ē **J**γ. 602 pulchram

aúlam onustam auri. uerum id te quaéso ut prohibessís, Fides.
núnc lauabo, ut rém diuinam fáciam, ne adfiném morer,
quín ubi accersat mé, meam extemplo fíliam ducát domum.
uide, Fides, etiam átque etiam nunc, sáluam ut aulam abs te aúferam.
túae fide concrédidi aurum. in tuó luco et fanó situmst.

STROBILVS.

di ínmortales, quód ego hunc hominem fácinus audió loqui:
se aúlam onustam auri ábstrusisse hic íntus in fanó Fides.
cáue tu illi fidélis quaeso pótius fueris quam mihi.
átque hic pater est, út ego opinor, húius erus *meús* quam amat.
íbo hinc intro, pérscrutabor fánum, si inueniam úspiam
aúrum, dum hic est óccupatus. séd si reppereró, ó Fides,
múlsi congiálem plenam fáciam tibi fidéliam.
íd adeo tibi fáciam, uerum ego mihi bibam, ubi id *ecfécero.*

EVCLIO. IV 3

nón temere est, quod córuos cantat míhi nunc ab laeuá manu:

predam **J**γ. 603 honustā **J**γ. queso **J**γ. 605 me *delendum esse censent Harius et Bothius, haud iniuria, ut uidetur: nam sponsa est arcessenda, non senex.* dicat **J**. 607 fidei **BJ**γ. fano modo est situm **BJ**γ, modo *deest in ed. Florentina.* 608 Dii **J**γ. 609 honustā **J**γ. fidei **BJ**γ, Fides *edd. uett. de hac genetiui forma uide L. Müllerum de re metrica poët. lat. p.* 381. *ceterum fortasse* fide *scribendum: huc enim referendus esse uidetur Charisii locus p.* 55, 13 *ed. Keil* '*si producta* e *littera finiatur ablatiuus,* i *accepta faciet genetiuum, ut ab* hac die huius diei; *ab* hac acie huius aciei, *ab* hac specie huius speciei: *scilicet* e *manente in productione, quod* i *ante se habet. nam si non habeat, corripietur in genetiuo, ut ab* hac spe spei, rex rei, fide fidei: *quamquam in Aulularia Plautus* fide *dixerit.*—*quo enim a Keilio refertur locus* (IV. 6, 1), *ibi* fide *potius pro datiuo accipiendum est.* 610 michi **J**. 611 ego *in Parei editione neglegentia typographi omissum est.* meus *deest* **BJ**γ, *additum in uett. edd.* herus **J**γ. 612 hinc **B**γ, huc **J** *e corr., Bothius.* perscruptabor γ. 613 Arum **J**. 614 *facere apertam habet significantiam. facere, rem diuinam religionibus exhibere. Plautus in Aulularia:* muisi congialem plenam faciam tibi fideliam. *Nonius* 313, 25. *fidelia, Samium uas ad usus plurimos. Plautus Aularia:* mulsi etc. *Nonius* 543, 30. fideliū **J**. 615 fecero *libri, ego emendaui. possis cum Bothio* id ubi. 616 nunc *deest apud Pareum,*

sémul radebat pédibus terram et uóce crocibát sua.
cóntinuo meúm cor coepit ártem facere lúdicram
átque in pectus émicare: séd ego cesso cúrrere.
fóras *foras*, lumbríce, qui sub térra erepsistí modo, IV 4
quí modo nusquam cónparebas: núnc quom conparés peris.
égo edepol te, praéstigiator, míseris iam accipiám modis.

STROBILVS.

quaé te mala crux ágitat? quid tibi mécumst conmercí, senex?
quíd me adflictas, quíd me raptas, quá me causa uérberas?

EVCLIO.

uérberabilíssume, etiam rógitas? non fur, séd trifur.

STROBILVS.

quíd tibi subrupuí?

EVCLIO.

redde huc sis.

STROBILVS.

quíd tibi uis reddám?

EVCLIO.

rogas?

legitur apud Camerarium et Gruterum et in Jγ *ceterisque libris.* timere est J. coruos BJγ. leua BJγ. *cum sit grocire coruorum, Plautus in Aulularia cantare eos dixit:* non temere est quod coruus cantat mihi nunc ab leua manu *Nonius* 455, 8. 617 semel BJγ, simul *libri Noniani*, semul *scripsi cum cod. Burneiano* 228 *et Vindobonensi* $\frac{3168}{\phi\, 90}$. *propriam coruorum uocem crochitum ueteres esse uoluerunt. Plautus in Aulularia:* simul radebat pedibus terram et uoce crocibat sua. *Nonius* 45, 20. *de* B *non constat:* grocibat *Camerarius*, crocibat *Pareus*, grocchibat *Gruterus*. grocchibat J, grocchibat γ, crocitabat *in uno Pal. corr.* *pro* sua *Bothius pulcre* fera. 618 mecum B*a*, meum B*b cum ceteris*.

EVCLIO STROBILVS BJγ.

620 foras *semel tantum legitur in libris omnibus excepto Guelferbytano: geminauerat iam Camerarius.* *inter* crepsisti *et* modo *spatium uacuum relictum in* J. 621 cum compares J. 622 prestigiator BJγ, *nisi quod* praestrigiator *Gruterus in* B *esse dicit.* midis J. 623 conmercii BJγ. 625 uerberalissume B (*si Pareo fides*), uerberabilissumo Jγ. 626 subripui BJγ. sis Bγ, scis J. rogitas BJγ *e uersu praecedenti.* 627 nihil

aut áliqua mala crux sémper est quae aliquíd petat.

EVCLIO.

conpéllem ego illum, ní metuam ne désinat
memoráre mores múlierum: nunc sic sinam.

MEGADORVS.

ubi núgiuendis rés solutast ómnibus,
ibi ád postremum cédit miles, aés petit.
itúr, putatur rátio cum argentário:
milés inpransus ástat, aes censét dari.
ubi dísputatast rátio cum argentário,
spes prórogatur míliti in aliúm diem.
haec súnt atque aliae múltae in magnis dótibus
incómmoditates súmptusque intolerábiles.
nam quae índotatast, éa in potestate ést uiri:
dotátae mactant ét malo et damnó uiros.
sed éccum adfinem ante aédis. quid agis, Eúclio?

crocotarum *est etiam in Pal. secundo.* 'infectores corcotarios' *esse debere conieci diss. p.* 14, *glossemata remoui ibid. p.* 21. *ceterum huc haec pertinent Noni testimonia. 'Limbus, ut adnotatum inuenimus, muliebre uestimentum, quod purpuram in imo habet. Plautus in Aulularia* textores limbolarii alcularii.' 541, 27. '*crocuta, crocei coloris uestis. Plautus in Aulularia:* cum incendunt infectores crocotarii.' 549, 26. 516 conpellarem *libri, correxit Acidalius.* 518 Nugiuendos *Plautus dici uoluit omnes eos qui aliquid mulieribus uendant. nam omnia quibus matronae utuntur nugas uoluit adpellari. Plautus in Aulularia:* ubi nugiuendis res soluta est omnibus. *Nonius* 144, 30. nugigerulis *libri Plautini meliores, nisi quod* nugigerulus B*a*γ. nugiuendis γ *e corr. et alii libri rec.* soluta est Jγ. 519 *Quibus adtributa erat pecunia ut militi redderent, tribuni aerarii dicti, id quod adtributum erat, aes militare. hoc est quod ait Plautus* cedit miles, aes petit. *Varro de l. l.* v. 181 *p.* 70 M. codis J, cedit (*in margine* cedis) γ. 520 racio J. *putare, conligere, conferre. Plautus in Aulularia:* tur, putatur ratio cum argentario. *Nonius* 369, 17. 521 adstat J. aes *finit uersum in* BJγ, Censet *nouum incohat.* 522 Ubi disputata est Jγ, *et in* BJ *uersus sic finitur, ut insequens incipiat* Ratio (*sic* B, Racio J) *et concludat* argentario. 522 *post hunc in libris legitur hic uersus* Etiam plus ipsus (ipsius J) ultro debet argentario *expunctus nuperrime a Brixio, sed iam tacite omissus a Camerario. abest uero a tribus codd. Hildyardi.* 526 Namq: indotata est J. 527 damno Bγ, dampno J. *mactare malo adficere significat. Plautus in Aulularia:* dotate mactant et malo et damno uiros. *Nonius* 342, 8. 528 eccom B? aedes Jγ.

STROBILVS.

láriiae hunc atque íntemperiae insániaeque agitánt senem.
fácisne iniuriám mihi an non?

EVCLIO.

quía non pendes, máxumam.
átque id quoque iam fíet, nisi fatére.

STROBILVS.

quid fateár tibi?

EVCLIO.

quíd abstulisti hinc?

STROBILVS.

dí me perdant, si égo tui quicquam ábstuli.

EVCLIO.

níue adeo abstulísse uellem. ágedum, excutedum pállium.

STROBILVS.

túo arbitratu.

EVCLIO.

né inter tunicas hábeas.

STROBILVS.

tempta quá lubet.

EVCLIO.

uáh, scelestus quám benigne, ut ne ábstulisse intéllegam.
nóui sucophántias. age rúrsum ostende huc déxteram.

STROBILVS.

ém *tibi.*

EVCLIO.

nunc laéuam ostende.

ostendi **BbJγ**, ostendo *Pall. et libri rec. ceterum in* **B** *aliter distributae uidentur esse personae* STR. Em tibi. EV. ostende. STR. eccas. EV. uideo etc., *id quod fortasse probandum erat.* em **B**, hem **Jγ**, en *alii libri rec.* terciam **J.** 635 facin *Harius: ego librorum scripturam seruaui.* michi **J.** fatcor *addunt* **BJγ**, *quod si seruare uelis, sequendus erit Bothius.* fácin mi iniuriam án non? EV. fatcor *etc. sed ueri similius est uerbum e sequenti uersu irrepsisse, quae fuit Harii sententia.* 637 Dii **Jγ**. tui **Bγ**, tu **J.** 638 Niuem **Jγ**. *Bothius uerba* niue—uellem *Strobilo tribuit.* 639 Tudo **J.** lib&**J**, *non* **γ**. 640 scelestius **Jγ**. intelligam **Jγ**. 641 si chopᵎantias **J.** manum | 642 dextram **BJγ**, *nisi quod* dexteram **J**, dexteram *libri rec., emend.*

STROBILVS.
quín equidem ambas prófero.
EVCLIO.
iám scrutari mítto: redde huc.
STROBILVS.
quíd reddam?
EVCLIO.
a, nugás agis:
cérte habes.
STROBILVS.
habeo égo? quid habeo?
EVCLIO.
nón dico. audire éxpetis?
íd meum quidquíd habes, redde.
STROBILVS.
insánis. perscrutátus es
túo arbitratu néque tui me quícquam inuenistí penes.
EVCLIO.
máne: quis illic ést qui hic intus álter erat tecúm simul?
périi hercle. ille nunc íntus turbat: húnc si amitto, hic ábierit.
póstremo hunc iam pérscrutaui. hic níhil habet: abi quó lubet.
Iúppiter te díque perdant.
STROBILVS.
haút male gratiás agit.

Brixius. 642 hem Jγ. tibi *Brixius addidit.* leuam Jγ. 643 *mittere, omittere......Plautus Aulularia:* iam scrutari mitto, redde huc *Nonius* 348, 25. scruptari γ. a (*non* ah) B, an Jγ. 644 &petis Jγ. 645 quicquid Jγ. 647 Mane mano BJγ. qui *cum Pal. tertii correctore pro* quis *scripsi quod* BJγ *habent.* 648 intus *deest in* γ. 649 *habere, tenere, occupare......Plautus Aulularia:* postremo hunc iam perscrutaui, nihil habet. *Nonius* 317, 29. *scruto Plautus in Aulularia:* postremo hunc iam perscrutaui. *Nonius* 469, 1. *unde recepi uerborum conlocationem* hunc iam: *in libris Plautinis enim* iam hunc *legitur.* abet *superscr.* h B. hic nichili abet Jγ. lub& *hic etiam* Jγ. 650 diiq: Jγ. omnes *post* dique *in nullo codice extare expresse testatur Pareus, quamquam Gruterus in* B *legi dicit.*

EVCLIO.

ibo intro atque illí socienno tuó iam interstringám gulam.
fúgin hinc ab oculís? abin an non?

STROBILVS.

ábeo.

EVCLIO.

caue sis *ré*uideam.

STROBILVS.

emórtuom ego me máuelim letó malo IV 5
quam nón ego illi dém hodie insidiás seni.
nam*que* híc iam non audébit aurum abstrúdere:
credo écferet iam sécum et mutabít locum.
atát, foris crepuit. sénex eccum aurum ecfért foras.
tantísper hic ego ad iánuam concéssero.

EVCLIO.

Fidé censebam máxumam multó fidem IV 6
esse: éa subleuít ós mihi paeníssume.

certe deest in **Jγ** *omnibusque codd. Hildyardi: legitur uero in editionibus Aldina a.* 1522, *Parmensi a.* 1510 *et Lambiniana.* agit gratias **Bγ** *et, nisi quod* gracias, **J**: *transposui. secutus sum personarum distributionem quae est in* **Jγ** *et Pall., cum* **B** Iuppiter—perdant *Strobilo, reliqua Euclioni tribuat.* 651 ibi hinc intro **BJγ**, hinc *omissum est apud Nonium* 172, 21 '*socienno, socio. Plautus Aulularia:* ibo intro atque illi socienno tuo iam interstringam gulam.' socienno **B** *cum Nonio*, socio **J** *et, nisi quod corrector* socienno *scripsit*, **γ**. 652 abin hinc **BJγ**, hinc *deleui.* sis **B**, si **Jγ**. te uideam **BJγ**, *emend. Bothius.* 653 *nouam scaenam hic incipiunt libri.* Emortuum **Jγ**. lactho (o *supra lineam positum a manu haud admodum uetere*) **B**. 654 *sonitum dat, id est, facit* [*Verg. Aen.* I. 79]......*Plautus in Aulularia:* ego illi dein hodie insidias seni. *Seruius ad Verg. Aen.* XII. 267. 655 namque *Camerarius*, nam *libri.* 656 hecferet **B**, hoc ferr& **J** *et, nisi quod* feret, **γ**. 657 eccom **B**? effert **Jγ**. 658 hinc ego ab ianua *Acidalius. de uersu post hunc a Scioppio e Nonio addito dixi diss. p.* 9.

EVCLIO. STROBILVS **BJ**.

659 fides *cum chordam significat*, huius fidis *facit, cum deam*, huius Fidei, *quamuis Plautus dixerit* Fidei censebam maximam multo fidem. *Charisius p.* 70, 17 *ed. Keil, ubi* Fidi *excerpta Cauchiana*, Fide *Fabricius conl. p.* 55, 13, *quod testimonium nos rettulimus ad u.* 609. Fidei *libri Plautini.* maxumam **BJ**, *non* **γ**. 660 '*Subleuit' significat* '*inlusit et pro ridiculo habuit,' tractum a genere ludi quo dormientibus ora pinguntur. Plautus in Aulularia:* fidei censebam maximam multo fidem | esse, ea subleuit os mihi

ni súbuenisset córuos, periissém miser.
nimis hércle ego illum córuom ad me ueniát uelim
qui indicium fecit, út ego illic aliquid boni
dicám—nam quod edit, tám duim quam pérduim.
nunc hóc ubi abstrudam, cógito solúm locum.
Siluáni lucus éxtra murumst áuius
crebró salicto opplétus: ibi sumám locum.
certúmst, Siluano pótius credam quám Fide.

STROBILVS.

eugae eúgae, di me sáluom et seruatúm uolunt.
iam ego illúc praecurram atque ínscendam aliquam in árborem,
et índe obseruabo, aurum ubi abstrudát senex.
quamquam hic manere mé erus sese iússerat,
certúmst malam rem pótius quaeram cúm lucro.

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penissume. *Nonius* 45, 21. *Varro sic ait in* III. περὶ χαρακτήρων. *propius proxime. in his extra consuetudinem communem frequenter perfectis uti solet Plautus, ut in Aulularia:* ea subleuit os mihi penissime. *Charisius p.* 189, 27 *ed. Keil, ubi* plenissime *Bobiensis.* ea subluit **B**, eam subluit **J** *et ante corr.* γ. penussume **J** *cum tribus Pall.*, penussime γ. 661 Nisi γ. coruos perissem **J**γ. 662 coruum **J**γ. 663 illi **BJ**γ, illic (*i.e.* illice) *scripsi.* 664 dium *et* perdium **B**. Namquo dedit tamdiu q pdium **J**γ, *nisi quod in margine* γ *adnotatum est* al. duim. *emendauerunt Camerarius et Turnebus.* 665 ibi **J**. 666 lacus **B**, locus *Pal. unus*, lucus **J**γ *cum Pall. quattuor et Nonio.* aulus **BJ**γ, *ad quod in* γ *adnotatum est* nomen loci. auius *Nonius.* 667 *sumere etiam significat eligere......Plautus Aulularia:* Siluani lucus extra murum est auius, Creber salictu opletus, ibi summam locum. *Nonius* 396, 15. ubi **B***a*, ibi **B***b* *cum ceteris.* summa **J**. 668 Certum est **J**γ. fidei **BJ**γ. 669 Fuge fuge **BJ**γ, *quod quis primus emendauerit nescio. in* **B**γ *haec Euclioni tribuuntur.* dii **J**γ. saluom *etiam* **J**γ. 670 praecurram **J**γ *cum Pall.*, percurram **B**. 671 Indeque **BJ**γ, *recepi scripturam Guyeti.* obseruando **J**. 672 herus **J**γ. 673 Certū ē **J**γ. queram **B**. luchro **J**.

LICONIDES. EVNOMIA. (PHAEDRIA). IV 7

LICONIDES.

dixí tibi, mater, iúxta rem mecúm tenes
super Eúclionis filia: nunc te óbsecro
resecróque, mater, quód dudum obsecráueram: 4
fac méntionem cum áuonculo, matér mea. 3

EVNOMIA.

scis túte facta uélle me quae tú uelis: 5
et istúc confido a frátre me inpetrássere,
et caúsa iustast, síquidem itast ut praédicas,
te eam cónpressisse uínolentum uírginem.

LICONIDES.

egone út te aduorsum méntiar, matér mea?

PHAEDRIA.

perií, mea nutrix, óbsecro te, uterúm dolet: 10
Iunó Lucina, tuám fidem.

LICONIDES.

hem, matér mea,
tibi rém potiorem uídeo: clamat párturit.

EVNOMIA mulier, LYCONIDES adolescens, VIRGO *Camerarius* (PHAEDRIA *addit Gruterus*). LICONIDES ADOLESCENS. EVNOMIA MVLIER. PHEDRIA VIRGO J. Lyconides adolescens. Eunomia mater eius. phedria uirgo γ.

674 ss. *hoc ordine habent libri:* 674. 675. 677. 676. *transposuit Bothius, cum in Langianis u.* 676 *bis utroque loco legeretur. Guyetus u.* 676 *eiciendum esse censebat.* 674 *iuxta rursum similiter......Plautus Aulularia:* dixi tibi, mater, iuxta mecum rem tenes *Nonius* 322, 10. 676 *hunc uersum a Festo p.* 282 *citatum fuisse uidit Antonius Augustinus, sed ex hoc testimonio hodie nihil adparet praeter* um ob *litteras.* 677 auomculo J. 678 uellem aeque tu uelis B *et, nisi quod* eque, Jγ. 679 et *deest in* γ. istoc J. a fratre *Pall. non nulli,* a *deest* BJγ, *et insuper* fratri B. impetrassere B *et margo* γ: impetrare Jγ. 680 iusta est *et* ita est Jγ. predicas Jγ. 681 compresisse uinulentum B. 682 *aduorsum rursum apud significat......Plautus in Aulularia:* egone ut ea aduorsum mentiar, mater mea. *Nonius* 232, 27. 683 *uterus masculino genere dicitur, neutro Plautus Aulularia:* perii, mea nutrix, obsecro, uterum dolet. *Nonius* 229, 30.

ACTVS QVARTVS

STROBILVS. IV 1

Hóc est serui fácinus frugi fácere quod ego pérsequor:
580 né morae moléstiaeque inpérium erile habeát sibi.
nám qui ero ex senténtia seruíre seruos póstulat,
in erum matura, in se sera cóndecet capéssere.
583 sin dormitat, ita dormitet, séruom sese ut cógitet:
591 érile inperium edíscat ut quod fróns uelit oculí sciant,
quód iubeat citis quadrigis citius properet pérsequi.
qui éa curabit ábstinebit cénsione búbula
néc sua opera rédiget umquam in splendorem cónpedes.

Post 583 uolgo legitur locus hic:

584 nám qui amanti ero séruitutem séruit, quasi ego séruio,
si érum uidet superáre amorem, hoc séruí esse officiúm reor,
rétinere at salútem, non enim quo íncumbat eum inpéllere.
quási pueris qui náre discunt scírpea induitúr ratis,
quí laborent mínus, facilius út nent et moueánt manus:
eódem modo seruóm ratem esse amánti ero aequom cénseo,
590 út *eum* toleret ne pessum abeat tamquam * * *

Strobilvs seruus Lyconidis *Pareus et Camerarius: in* J *inscriptio scaenae nulla legi potuit eadem de causa quadc u.* 578 *euanuit. in* γ Seruus *legitur, cui postea manus saec.* xvi. Strobilus *ascripsit.* 579 *Plautus in Aulularia:* hoc est serui [*deest* facinus] *Nonius* 310, 4. 580 herile Jγ. 581 *postulare, uelle......Plautus Aulularia:* nam qui eri ex sententia seruire seruus postulat. *Nonius* 375, 20. exhero exsententia J. seruus Jγ. 582 *capessere, perferre......Plautus in Aulularia:* in erum matura, in se sera condecet capessere. *Nonius* 266, 18. Inherum J. 583 dormitat **B***a*, dormitet **B***b*. dormit &ita dormit& J *et, nisi quod altero loco* dormitet, γ. seruum *hic et* 589 **B**Jγ. *uersus 584—590 huc non pertinere intellexit Brixius.* 584 hero Jγ. 585 Si?erum J. superare.. (*litterae duae*

exfódio aulam auri plénam. inde exeo. ílico
uideó recipere sé senem: ille me nón uidet.
nam ego déclinaui paúlum med extrá uiam.
atát, eccum ipsum. íbo ut hoc condám domum.

EVCLIO. IV 9

perii ínterii occidi! quó curram? quo nón curram? tene téne: quem quis?
nesció, nil uideo: caécus eo atque equidém quo eam aut ubi sim aút qui sim,
nequeó cum animo certum ínuestigare. óbsecro uos ego mi aúxilio
oro óbtestor, sitís et hominem demónstretis qui eam ábstulerit. 5
quid est? quíd ridetis? nóui omnis: scio fúres esse hic cónpluris 3
qui uéstitu et creta óccultant sese átque sedent quasi sínt frugi. 6
quid aís tu? tibi credére certumst: nam essé bonum e uoltu cógnosco. 7

lularia: ubi ille abit, ego me duco serium de arbore *Nonius* 284, 8. 701 Exfodio **BJγ** *quod seruandum esse duxi.* ex eo loco **BJγ**, exeo. eloco *Gulielmius.* 703 ego non **BJγ**, ego modo *Pal. tertius e corr. ego secutus sum Pal. primum et secundum, nisi quod omnes codd.* me *habent.* nam ego déclinaui paúllulum me extrá uiam *Harius cum cod. Vindobonensi* **N** *littera notato a Ritschelio praef. Gloriosi p.* xiv. 704 eccom **B**?

Evclio Senex. Lyconides (Lic. **J**) Adolescens **BJγ**. *de hac scaena uide G. Hermannum el. d. m. p.* 412 *s.* (*qui huc rettulit Sisennae uerba a nobis ad u.* 413 *commemorata*) *et Studemund de cant. p.* 70 *et* 52.

706 nichil **J**, nihil **Bγ**. cecus **Jγ**. 707 cum animo *apud Pareum neglegentia typographi omissa.* mihi **Bγ**, michi **J**. 708 quis **B**, qui **Jγ** *cum Pall.* 709 ss. *horum uersuum qualis in libris sit ordo, numeri in margine positi indicant: transposuit eos Acidalius suadente Carolo Pisone Lotharingo, secutus est Hermannus.* 709 Quid est quod ridetis **B**, *non* **Jγ**. complures **J**. 711 Quis **Jγ**. certum est **Jγ**. et uoltu **BJγ**, e uoltu *Pal.*

aúlam onustam aurí. uerum id te quaéso ut prohibessís, Fides.
núnc lauabo, ut rém diuinam fáciam, ne adfiném morer,
quín ubi accersat mé, meam extemplo fíliam ducát domum.
uíde, Fides, etiam átque etiam nunc, sáluam ut aulam abs te aúferam.
túae fide concrédidi aurum. in tuó luco et fanó situmst.

STROBILVS.

di ínmortales, quód ego hunc hominem fácinus audió loqui:
se aúlam onustam auri ábstrusisse hic íntus in fanó Fides.
cáue tu illi fidélis quaeso pótius fueris quam mihi.
átque hic pater est, út ego opinor, húius erus meús quam amat.
íbo hinc intro, pérscrutabor fánum, si inueniam úspiam
aúrum, dum hic est óccupatus. séd si repperero, ó Fides,
múlsi congiálem plenam fáciam tibi fidéliam.
íd adeo tibi fáciam, uerum ego mihi bibam, ubi id eCfécero.

EVCLIO. IV 3

nón temere est, quod córuos cantat mihi nunc ab laeuá manu:

predam **J**γ. 603 honustā **J**γ. queso **J**γ. 605 me *delendum esse censent Harius et Bothius, haud iniuria, ut uidetur: nam sponsa est arcessenda, non senex.* dicat **J**. 607 fidei **BJ**γ. fano modo est situm **BJ**γ, modo *deest in ed. Florentina.* 608 Dii **J**γ. 609 honustā **J**γ. fidei **BJ**γ, Fides *edd. uett. de hac genetiui forma uide L. Müllerum de re metrica poët. lat. p.* 381. *ceterum fortasse* fide *scribendum: huc enim referendus esse uidetur Charisii locus p.* 55, 13 *ed. Keil* '*si producta* e *littera finiatur ablatiuus,* i *accepta faciet genetiuum, ut ab* hac die huius diei, *ab* hac acie huius aciei, *ab* hac specie huius speciei: *scilicet* e *manente in productione, quod* i *ante se habet. nam si non habeat, corripietur in genetiuo, ut ab* hac spe spei, re rei, fide fidei: *quamquam in Aulularia Plautus* fide *dixerit.*—*quo enim a Keilio refertur locus* (IV. 6, 1), *ibi* fide *potius pro datiuo accipiendum est.* 610 michi **J**. 611 ego *in Parei editione neglegentia typographi omissum est.* meus *deest* **BJ**γ, *additum in uett. edd.* herus **J**γ. 612 hinc **B**γ, huc **J** *e corr., Bothius.* perscruptabor γ. 613 Arum **J**. 614 *facere apertam habet significantiam. facere, rem diuinam religionibus exhibere. Plautus in Aulularia:* muisi congialem plenam faciam tibi fideliam. *Nonius* 313, 25. *fidelia, Samium uas ad usus plurimos. Plautus Aularia:* mulsi etc. *Nonius* 543, 30. fideliū **J**. 615 fecero *libri, ego emendaui. possis cum Bothio* id ubi. 616 nunc *deest apud Pareum,*

scít peperisse iam, út ego opinor, fíliam suam. núnc mihi incertumst,

ábeam an maneam, ádeam an fugiam—quíd ego agam, edepol néscio.

EVCLIO. IV 10

quís homo hic loquitur?

LICONIDES.

égo sum *miser*.

EVCLIO.

immo égo sum et misere pérditus,

quoí tanta mala máestitudoque óptigit.

LICONIDES.

animó bono's.

EVCLIO.

quo, óbsecro, pacto ésse possum?

LICONIDES.

quía istuc facinus quód tuom

sóllicitat animum, íd ego feci et fáteor.

EVCLIO.

quid ego ex te aúdio?

LICONIDES.

íd quod uerumst.

Ev. ego oppido interii. Ly. palamst res. palam res est γ. 722 Sit J. ego *deest apud Pareum nulla addita adnotatione, habet Gruterus et legitur in* Jγ. incertum est Jγ. 723 quid agam habeam (h *postea deletum in* B, abeam Jγ, *sed* J *spatio inter* agam *et* abeam *relicto*) an maneam an adeam an fugiam quid agam edepol nescio BJγ, *emendauerunt Harius et Bothius, nisi quod* ego *addidit Brixius.* 724 *hic nouam scaenam incipiunt libri, eadem inscriptione quae legitur ad u.* 705. Ly. ego sum. Ev. immo ego sum miser || Et misere perditus B, Immo ego sum || Et misere pditus J. Ly. ego sum. Ev. Imo ego sum miser || Et misere perditus γ. *uitium iam ex parte in Aldina et ab Acidalio Meursioque resarcinatum persanauit Bothius.* 725 Mestitudo (*sic etiam* BJγ) *pro mestitia......Plautus Aularia:* qui tanta mala mestitudoque obtigit. *Nonius* 136, 28. cui Jγ. optigit BJ, obt. γ. bono es BJγ. *ceterum* Animo bono es *usque ad* quod tuum *uno uersu continentur in* BJγ. tuum *deest* J. 728 uerum est Jγ, uersum est B. ego emerui BJ *et ex corr.* γ, de te merui *uett. edd.*, de te

EVCLIO.

quíd ego *de te cónmerui*, adulescéns, mali,
quam óbrem ita faceres méque meosque pérditum ires líberos?

LICONIDES.

déus inpulsor míhi fuit: is me ád illam inlexit.

EVCLIO.

quó modo?

LICONIDES.

fáteor *me* peccáuisse et me cúlpam conmeritúm scio:
íd adeo te orátum aduenio, ut ánimo aequo ignoscás mihi.

EVCLIO.

cúr id ausu's fácere, ut id quod nón tuom esset tángeres?

LICONIDES.

quíd uis fieri? fáctumst illud: fíeri infectum nón potest.
déos credo uoluísse. nam ni uéllent, non fierét, scio.

EVCLIO.

át ego deos credó uoluisse, ut áput me te in neruo énicem.

LICONIDES.

nó istuc dixis.

EVCLIO.

quíd tibi ergo méam me inuito táctiost?

LICONIDES.

quía uini uitio átque amoris féci.

EVCLIO.

homo audacíssume,
cum ístacin te orátione huc ád me adire ausum, ínpudens.
nám si istuc ius ést, ut tu istuc éxcusare póssies,

conmerui *Brixius*. adolescens Jγ. 729 ires *in* B *corr. in* iri. 730 D.eus michi *et* illexit J. 731 me *deest in libris praeter duos Pall. quos secutus sum.* peccauisse me *Bentleius in Ter. Phorm.* v. 9, 25. Fator J. 732 michi J. 733 *edebatur* ausus. 736 apud te me BJγ, *corr. in Harleiano* 2634 *et a Meursio.* ob te me *Acidalius.* enecem Bbγ. 737 tactio est Jγ. 738 *pro* quia *fortasse* quin *suspiceris.* uicio J. 739 istac in te B, istacine Jγ. ausin, alii ausum γ. 740 istuc *alterum deest in* B,

lúci claro déripiamus aúrum matronís palam:
póst id, si *de*prénsi simus, éxcusemus ébrios
nós fecisse, amóris causa. nímis uile est uinum átque amor,
si ébrio atque amánti inpune fácere quod lubeát licet.

LICONIDES.

quín tibi ultro súpplicatum uénio ob stultitiám meam.

EVCLIO.

nón mi homines placént qui quando mále fecerunt púrgitant.
tú illam scibas nón tuam esse: nón attactam opórtuit.

LICONIDES.

érgo quia sum tángere ausus, haút causificor quín eam
égo habeam potíssumum.

EVCLIO.

tun hábeas me inuitó meam?

LICONIDES.

haút te inuito póstulo: sed méam esse oportere árbitror.
quín tu *i*am inueniés, inquam, illam méam esse oportere, Eúclio.

EVCLIO.

nísi refers.

LICONIDES.

quid tíbi ego referam?

EVCLIO.

quód subrupuistí meum.
iám quidem hercle te ád praetorem rápiam et tibi scribám dicam.

LICONIDES.

súbr*u*pui ego tuom? únde? aut quid id est?

habent Jγ. 741 *lux feminini est generis......masculino Plautus Aulularia:* luci claro disripiamus aurum matronis palam. *Nonius* 210, 8. luce clara *libri Plautini.* 742 prensi BJγ, prehensi *uolgata*, prensi fuerimus *Bothius cum Guelferbytano*, deprensi *scripsi.* 745 stulticiam BJ. 746 mihi Bγ, michi J. 747 actactam γ. 748 haud Jγ. 749 Ego abeam potissimum γ. 750 Haud Jγ. 751 eam BJγ, iam *Brixius.* meam illam BJγ, illanc meam *Bothius, ego secutus sum Brixium.* oportet Jγ. 752 *et* 753 *ordine inuerso legendos esse censebat Acidalius.* 752 surripuisti J, subr. γ. 754 Surripio ego tuum B. Surripui ego tuum J.

STROBILVS.

quín equidem ambas prófero.

EVCLIO.

iám scrutari mitto: redde huc.

STROBILVS.

quíd reddam?

EVCLIO.

a, nugás agis:
cérte habes.

STROBILVS.

habeo égo? quid habeo?

EVCLIO.

nón dico. audire éxpetis?
id meum quidquíd habes, redde.

STROBILVS.

insánis. perscrutátus es
túo arbitratu néque tui me quícquam inuenistí penes.

EVCLIO.

máne: quis illic ést qui hic intus álter erat tecúm simul?
périi hercle. ille nunc íntus turbat: húnc si amitto, hic ábierit.
póstremo hunc iam pérscrutaui. hic níhil habet: abi quó lubet.
Iúppiter te díque perdant.

STROBILVS.

haút male gratiás agit.

Brixius. 642 hem Jγ. tibi *Brixius addidit.* leuam Jγ. 643 *mittere, omittere......Plautus Aulularia:* iam scrutari mitto, redde huc *Nonius* 348, 25. scruptari γ. a (*non* ah) B, an Jγ. 644 &petis Jγ. 645 quicquid Jγ. 647 Mane mane BJγ. qui *cum Pal. tertii correctore pro* quis *scripsi quod* BJγ *habent.* 648 intus *deest in* γ. 649 *habere, tenere, occupare......Plautus Aulularia:* postremo hunc iam perscrutaui, nihil habet. *Nonius* 317, 29. *scruto Plautus in Aulularia:* postremo hunc iam perscrutaui. *Nonius* 469, 1. *unde recepi uerborum conlocationem* hunc iam: *in libris Plautinis enim* iam hunc *legitur.* abet *superscr.* h B. hic nichili abet Jγ. lub& *hic etiam* Jγ. 650 diiq: Jγ. omnes *post* dique *in nullo codice extare expresse testatur Pareus, quamquam Gruterus in* B *legi dicit.*

EVCLIO.

néque scis quis *id* abstúlerit?

LICONIDES.

istuc quóque bona.

EVCLIO.

atqu*i* it sí scies,
qui ábstulerit, mihi índicabis?

LICONIDES.

faciam.

EVCLIO.

neque partém tibi
áb eo quoi sit indipisces. neque furem excipiés?

LICONIDES.

ita.

EVCLIO.

ít *si* fallis?

LICONIDES.

túm me faciat quód uolt magnus Iúppiter.

EVCLIO.

sát habeo. age nunc, lóquere quid uis.

LICONIDES.

sí me nouistí minus,
génere qui sim gnátus, hic mihi ést Megadorus áuonculus.

Bona non Jγ. 766 id *addidi.* atque *libri,* atqui *scripsi.* scias *libri qui hic interpolati sunt.* B *enim initio habuit* atque ut si sciesque abstulerit, *postea factum* atque id si scies qui. Atque siscias qui abstulerit || Neque scis qui abstulerit mihi indicabis J *cum Pall.* *in* γ *uero haec habentur:*

EV. Istuc quoque bona. atque si scias q. abstulerit
Neque scis q. abstulerit m̃ indicabis! LY. faciã. E. neque partẽ
Tibi ab eo cuiq ẽ inde posces. eqꝫ.

768 *indipiscere, petere, usurpare. Plautus Aulularia:* nec partem tibi Adeo cui sit indipisces neque furem excipies. *Nonius* 129, 1. *excipere, excusare uel celare. Plautus in Aulularia:* nec partem tibi Adeo cui uis indipiscis neque furem excipias. *Nonius* 293, 12. cuiquam est indeposces BJγ, quicumque est *Pareus, Nonianam scripturam restituit corrector Palatini primi.* expies Jγ. 769 si *deest in libris.* it Ba, id BbJγ. Quid si fallis *Camerarius. fortasse praestiterit* id si falles. uel J. 770 quod

méus fuit pater Antimachus, égo uocor Licónides:
máter est Eunómia.

EVCLIO.

noui génus. nunc quid uis?

LICONIDES.

íd uolo
nóscere: filiam éx te tu habes?

EVCLIO.

immo eccillám domi.

LICONIDES.

éam tu despondísti, opinor, méo auonculo.

EVCLIO.

omnem rém tenes.

LICONIDES.

ís me nunc renúntiare répudium iussít tibi.

EVCLIO.

répudium rebús paratis, éxornatis núptiis?
út illum di inmortáles omnes deaéque quantumst pérduint,
quém propter hodie aúri tantum pérdidi infelíx miser.

LICONIDES.

bóno animo es, benedíce: nunc quae rés tibi et gnataé tuae
béne felicitérque uortat: íta di faxint, ínquito.

EVCLIO.

íta di faciant.

uis *Guelferbytanus et Monacensis, Bothius.* 771 michi **J.** 772 *libros secutus sum.* hinc *post* fuit *addit Ritschelius Proll.* clxxvii, *sed de* pater *uide Fleckeisenum in Iahni annalium uol.* LXI. *p.* 32, *et T. H. Key in 'Transactions of the Philological Society'* 1861 *p.* 179. 773 *dedi personarum discriptionem quae est in* **BJγ**. *Bothius cod. Helmstadiensem secutus haec dat:* Ev. noui genus; nunc quid uis, id uolo | Noscere ex te. Ly. filiam tu habes. Ev. imo eccillam domi. uoco **Ba.** 774 immo *hic sensu cassum, quamquam emendare non potui.* ecillam **Bγ**. *in* **J** *uersus exitus legi non potuit.* 775 Eam **B** Iam **Jγ**. despodisti **J.** 776 rennunciare **B**, renuntiare **Jγ**. 777 *exornare, ornare, ut extruere instruere. Plautus in Aulularia:* repudium rebus paratis, exornatis nuptiis. *Nonius* 105, 23. atque *addunt libri Plautini, quod certatim deletum est ab Hario Weisio Brixia.* 778 dii imm. **Jγ**. perdiunt **Bγ**: *conf.* u. 664. *in* **J** *uersus exitus legi non potuit.* 780 et benedico **BJγ**, et *deleuit Gollerus.* quo res **Bγ**. 781 dii **Jγ**. 782 dii *bis* **Jγ**. 783 amisit **J.** nullus est **BJγ**.

LICONIDES.

ét mihi ita di fáciant. audi núnciam.
quí homo culpam admísit in se, núllust tam paruí preti,
quóm pudeat, quin púrget sese. núnc te optestor, Eúclio,
út si quid ego ergá te inprudens péccaui aut gnatám tuam,
út mihi ignoscas, éamque uxorem míhi des, ut legés iubent.
égo me iniuriám fecisse filiae fatcór tuae
Céreris uigiliís, per uinum atque ínpulsu adulescéntiae.

EVCLIO.

eí mihi, quod fácinus ex te ego aúdio!

LICONIDES.

cur éiulas?
quém ego auom feci iam ut esses filiai núptiis.
nám tua gnata péperit decumo ménse post: numerúm cape.
éa re repudiúm remisit áuonculus causá mea.
í intro, exquaere, sítne ita ut ego praédico.

EVCLIO.

perii óppido.
íta mihi ad malúm malae res plúrumae se adglútinant.
íbo intro, ut quid húius rei sít sciam.

LICONIDES.

iam té sequor.
haec própemodum iam esse ín uado salútis res uidétur.
nunc séruom esse ubi dicám meum Strobílum, non repério.
nisi étiam hic opperiár tamen paulísper, postea íntro

pretii γ: *de* **J** *uide ad u.* 774. 784 quom *Bothius*, quā **J**, qn γ, quin **B**. obtestor **B**γ, *non* **J**. 785 uti **B**, ut **J**γ, *Brixius*. si *deest in* **J**γ. qd *i.e.* quod **J**. ego *supra lineam additum in* **B**, *in textu habent* **J**γ. 786 michi *et* m **J**. iubent **J**, *tres Pall.* iubeant **B** *cum ceteris. in* **J** *uocabuli exitus legi non potuit.* 787 filiae fecisse *libri, transposuerunt edd.* 788 impulsum **J**, *sed* m *finale erasum.* adolescentiae **J**γ. 789 Ei **BJ**γ. cur ciuias **B** *ante corr.*, curre. i. uias **J**γ, cur renuas *margo* γ. 790 auom **BJ**, auom γ. filiae **BJ**γ, filiai *Guyetus*. 791 *capere, accipere......Plautus in Aulularia:* nam tua gnata peperit decimo etc. *Nonius* 254, 10. 791 auomculus **J**. 792 Intro. exquero sinno **J**. I *ab altera demum manu additum in* **B**. exquaero γ, *alii libri rec.* exquaero *Plautus dixit in Aulularia:* I intro exquaero *etc. Priscianus inst.* I. 51. exquire **B**. 794 plurimae **J**γ. 795 huius uori **B**, huius uo si **J**γ, *emendatum est in Pal. quinto et Guel-*

hunc súbsequar. nunc ínterim spatium ei dabo exquiréndi
meum fáctum ex gnatae pédisequa nutríce anu: ea rem nóuit.

STROBILVS. LICONIDES. V

STROBILVS.

di ínmortales, quíbus et quantis mé donatis gaúdiis.
quádrilibrem aulam onústam auro habeo: quís mest ditior * *
quís me Athenis núnc magis quisquamst hómo quoi di sint própitii?

LICONIDES.

cérto enim ego uocem híc loquentis módo mi audire uísus sum.

STROBILVS.

hem,
crúmne ego adspició meum?

LICONIDES.

uideó*n* ego hunc seruóm meum?

ferbytano. 797 seruum **J**γ. repperio **B.** 798 operiar **J**γ. 799 Nunc γ. *inter* hunc *et* subsequar *rasura est in* **J.** spacium **BJ.** exquorendi γ. 800 meum gnatum factum **B.** pedisiqua **B,** pedissequa **J**γ. an uerum nouit **B,** an uera nouit **J**γ *cum Langianis. emendata lectio iam in* **B** *ascripta est.*

STROBILVS. LYCONIDES *Camerarius.* STROBILVS (Strobolus γ) SERVVS. LICONIDES ADOLESCENS EVCLIO SENEX **J**γ. *nescio utrum ex hac inscriptione Euclionem in hac scaena ex aedibus rediisse et confabulationis inter Strobilum et Liconidem participem fuisse concludere liceat necne. ueri tamen similius esse uidetur, nihil omnino huic librarii neglegentiae tribuendum esse.* 801 Dii (*sic etiam* γ) imortales **J.** 802 auro onustam **B,** auro honostam **J,** auro honustam γ: *ego transposui.* me est diuitior **B,** me est diuicior **J,** est me diuitior γ. ditior *Guyetus. possis facile uersum restaurare hiatu admisso legitimo:* quádrilibrem *hanc* aulam aúro onustam hábeo: quis mest dítior? 803 qui **B,** quis **J**γ. cui dii **J**γ. propicii **BJ.** 804 me **BJ**γ, *correxi.* 805 herum ne **J**γ. aspicio **J**γ. uideo *libri,* uideon *edd.* hunc **B,** nunc **J**γ. Strobilum *post* hunc *addunt libri, deleuit*

STROBILVS.

ipsus est.

LICONIDES.

haut álius est.

STROBILVS.

congrédiar.

LICONIDES.

contollám gradum.

crédo ego illum, ut iússi, campse anum adisse húius nutricem uirginis.

STROBILVS.

quín ego illi me inuenisse dícam hanc praedam atque éloquar.

* * * * * *

igitur orabo, út manu me emíttat: ibo atque éloquar.
répperi . . .

LICONIDES.

quid répperisti?

STROBILVS.

nón quod pueri clámitant
in faba se répperisse.

LICONIDES.

iámne autem, ut solés, deludis?

STROBILVS.

ére, mane, eloquár: iam ausculta.

LICONIDES.

age érgo, loquere.

Brixius. seruom J*a*Bγ, seruum J*b*. 806 Ipsius est J. aliud BJγ, alius *ald.* *contollere, contra tollere. Plautus Aulularia:* contollam gradum. *Nonius* 82, 33. 807 cā adeo anū Jγ. 803 dico BJγ, dicam *scripsi: habent enim omnes* eloquar. predam Jγ. *post* 808 *lacunam notaui. non nulla excidisse et* igitur *uocabulum u.* 809 *initio et* atque eloquar *uerborum iteratio in fine uersus arguit, quae nullis interiectis peringrata esset.* 809 iboque atque eloquar BJγ. mee mittat B, me mittat J, e *supra lineam ante* mittat *additum in* γ. 810 quod reperisti B*a*. clamitant pueri J. *in* γ *haec extat adnotatio:* pueri, serui. faba, genus tormenti. 812 here Jγ.

em, némo habet horum. occídisti: dic ígitur *si* quis habét. nescis?
heu mé miserum: miseré perii: male pérditus pessume ornátus eo:
tantúm gemiti et malaé maestitiae hic dies mihi óptulit,
famem ét pauperiem: pérditissumús ego sum omniúm *senum*
in térra: nam quid míhi opust uita quí tantum auri pérdidi,
quod cústodiui sédulo. egomét me defraudáui
animúmque meum geniúmque meum: nunc álii laetificántur
meo málo et damno: pati néqueo.

LICONIDES. EVCLIO. IV 9, 17

LICONIDES.

quínam homo hic ante aédis nostras eiulans conquéritur maerens?
át hic quidem Euclióst, ut opinor. óppido ego interií: palamst res.

quintus. 712 Hemo nemo **J.** si *deest in libris.* 713 miserum *bis* **BJγ**, *nisi quod* misere supra lineam additum *in* **B.** ornatus **Jγ.** 714 *Plautus...... in Aulularia* huius gemiti *dixit:* tantum gemiti et malae maestitiae mihi hic dies obtulit, famem et pauperiem. *Priscianus inst.* VI. 73. gemiti *Plautus Aulularia:* tantum gemiti et mali maestitiae mihi hic dies optulit. *Nonius* 487, 21. gemitue **B***a*, gemiti **B***b*, gemitiae **B***c*. gemite **J** *et* **γ** *ante corr.* et mali mestitiae **B** *et, nisi quod* maest., **Jγ.** malai *Hermannus. placet Hari coniectura* et mali et molestiae, *conl. Curc.* IV. 2, 15. 715 Perditissimus **Jγ.** senum *addidi.* 716 michi opusest **Jγ.** 717 concustodiui **B**, custodiui **Jγ** *cum libris rec.* me fraudaui **Jγ** *cum libris rec.* 718 letificantur **BJγ** *qui eo ante* alii *addunt, quod deleuit Bothius.* 719 dampno **J**, *non* **Bγ.** *de* pati *uide Ritschelium Proll.* clxviii. 720 aedes **J**, edes **γ.** merens **Jγ.** 721 atque *pro* at **BJγ**, at *edd.* interrii **J.** *ingeniose Guyetus*

scít peperisse iam, út ego opinor, fíliam suam. núnc mihi incertumst,

ábeam an maneam, ádeam an fugiam—quíd ego agam, edepol néscio.

EVCLIO. IV 10

quís homo hic loquitur?

LICONIDES.

égo sum *miser*.

EVCLIO.

immo égo sum et misere pérditus,

quoí tanta mala máestitudoque óptigit.

LICONIDES.

animó bono's.

EVCLIO.

quo, óbsecro, pacto ésse possum?

LICONIDES.

quía istuc facinus quód tuom

sóllicitat animum, íd ego feci et fáteor.

EVCLIO.

quid ego ex te aúdio?

LICONIDES.

íd quod uerumst.

Ev. ego oppido interii. Ly. palamst res. palam res est γ. 722 Sit J. ego *deest apud Pareum nulla addita adnotatione, habet Gruterus et legitur in* Jγ. incertum est Jγ. 723 quid agam habeam (h *postea deletum in* B, abeam Jγ, *sed* J *spatio inter* agam *et* abeam *relicto*) an maneam an adeam an fugiam quid agam edepol nescio **BJ**γ, *emendauerunt Harius et Bothius, nisi quod* ego *addidit Brixius.* 724 *hic nouam scaenam incipiunt libri, eadem inscriptione quae legitur ad u.* 705. Ly. ego sum. Ev. immo ego sum miser || Et misere perditus B, Immo ego sum || Et misere pditus J. Ly. ego sum. Eu. Imo ego sum miser || Et misere perditus γ. *uitium iam ex parte in Aldina et ab Acidalio Meursioque resarcinatum persanauit Bothius.* 725 Mestitudo (*sic etiam* **BJ**γ) *pro mestitia......Plautus Aularia:* qui tanta mala mestitudoque obtigit. *Nonius* 136, 28. cui Jγ. optigit **BJ**, obt. γ. bono es **BJ**γ. *ceterum* Animo bono es *usque ad* quod tuum *uno uersu continentur in* **BJ**γ. tuum *deest* J. 728 uerum est Jγ, uersum est B. ego emerui **BJ** *et ex corr.* γ, de te merui *uett. edd.*, de te

EVCLIO.

quid ego *de te cón*merui, adulescéns, mali,
quam óbrem ita faceres méque meosque pérditum ires líberos?

LICONIDES.

déus inpulsor mihi fuit: is me ád illam inlexit.

EVCLIO.

quó modo?

LICONIDES.

fáteor *me* peccáuisse et me cúlpam conmeritúm scio:
id adeo te orátum aduenio, ut ánimo aequo ignoscás mihi.

EVCLIO.

cúr id ausu's fácere, ut id quod nón tuom esset tángeres?

LICONIDES.

quid uis fieri? fáctumst illud: fieri infectum nón potest.
déos credo uoluísse. nam ni uéllent, non fierét, scio.

EVCLIO.

át ego deos credó uoluisse, ut áput me te in neruo énicem.

LICONIDES.

nó istuc dixis.

EVCLIO.

quid tibi ergo méam me inuito táctiost?

LICONIDES.

quia uini uitio átque amoris féci.

EVCLIO.

homo audacíssume,
cum ístacin te orátione huc ád me adire ausum, ínpudens.
nám si istuc ius ést, ut tu istuc éxcusare póssies,

conmerui *Brixius*. adolescens Jγ. 729 ires *in* B *corr. in* iri. 730 D.eus michi *et* illexit J. 731 me *deest in libris praeter duos Pall. quos secutus sum.* peccauisse me *Bentleius in Ter. Phorm.* v. 9, 25. Fator J. 732 michi J. 733 *edebatur* ausus. 736 apud te me BJγ, *corr. in Harleiano* 2634 *et a Meursio.* ob te me *Acidalius.* enecem Bbγ. 737 tactio est Jγ. 738 *pro* quia *fortasse* quin *suspiceris.* uicio J. 739 istac in *te* B, istacine Jγ. ausin, alii ausum γ. 740 istuc *alterum deest in* B,

lúci claro déripiamus aúrum matronís palam:
póst id, si *de*prénsi simus, éxcusemus ébrios
nós fecisse, amóris causa. nímis uile est uinum átque amor,
si ébrio atque amánti inpune fácere quod lubeát licet.

LICONIDES.

quín tibi ultro súpplicatum uénio ob stultitiám meam.

EVCLIO.

nón mi homines placént qui quando mále fecerunt púrgitant.
tú illam scibas nón tuam esse: nón attactam opórtuit.

LICONIDES.

érgo quia sum tángere ausus, haút causificor quín eam
égo habeam potíssumum.

EVCLIO.

tun hábeas me inuitó meam?

LICONIDES.

haút te inuito póstulo: sed méam esse oportere árbitror.
quín tu *i*am inueniés, inquam, illam méam esse oportere,
Eúclio.

EVCLIO.

nísi refers.

LICONIDES.

quid tíbi ego referam?

EVCLIO.

quód subrupuistí meum.
iám quidem hercle te ád praetorem rápiam et tibi scribám dicam.

LICONIDES.

súb*ru*pui ego tuom? úndc? aut quid id est?

habent Jγ. 741 *lux feminini est generis......masculino Plautus Aulularia:* luci claro disripiamus aurum matronis palam. *Nonius* 210, 8. luce clara *libri Plautini.* 742 prensi BJγ, prehensi *uolgata*, prensi fuerimus *Bothius cum Guelferbytano*, deprensi *scripsi.* 745 stulticiam BJ. 746 mihi Bγ, michi J. 747 actactam γ. 748 haud Jγ. 749 Ego abeam potissimum γ. 750 Haud Jγ. 751 eam BJγ, iam *Brixius.* meam illam BJγ, illanc meam *Bothius, ego secutus sum Brixium.* oportet Jγ. 752 *et* 753 *ordine inuerso legendos esse censebat Acidalius.* 752 surripuisti J, subr. γ. 754 Surripio ego tuum B. Surripui ego tuum J.

EVCLIO.

quíd ego *de te cón*merui, adulescéns, mali,
quam óbrem ita faceres méque meosque pérditum ir[e]
líberos?

LICONIDES.

déus inpulsor mihi fuit: is me ád illam inlexit.

EVCLIO.

quó modo[?]

LICONIDES.

fáteor *me* peccáuisse et me cúlpam conmeritúm scio:
id adeo te orátum aduenio, ut ánimo aequo ignoscás mih[i].

EVCLIO.

cúr id ausu's fácere, ut id quod nón tuom esset tángeres?

LICONIDES.

quíd uis fieri? fáctumst illud: fieri infectum nón potest.
déos credo uoluísse. nam ni uéllent, non fierét, scio.

EVCLIO.

át ego deos credó uoluisse, ut áput me te in neruo énicem.

LICONIDES.

nó istuc dixis.

EVCLIO.

quíd tibi ergo méam me inuito táctiost?

LICONIDES.

quía uini uitio átque amoris féci.

EVCLIO.

homo audacíssume,
cum ístacin te orátione huc ád me adire ausum, ínpudens.
nám si istuc ius ést, ut tu istuc éxcusare póssies,

conmerui *Brixius.* adolescens Jγ. 729 ires *in* B *corr. in* iri. 730 D.eus michi *et* illexit J. 731 me *deest in libris praeter duos Pall. quos secutus sum.* peccauisse me *Bentleius in Ter. Phorm.* v. 9, 25. Fator J. 732 michi J. 733 *edebatur* ausus. 736 apud te me BJγ, *corr. in Harleiano* 2634 *et a Meursio.* ob te me *Acidalius.* enecem Bbγ. 737 tactio est Jγ. 738 *pro* quia *fortasse* quin *suspiceris.* uicio J. 739 istac in te B, istacine Jγ. ausin, alii ausum γ. 740 istuc *alterum deest in* B,

lúci claro déripiamus aúrum matronís palam:
póst id, si *de*prénsi simus, éxcusemus ébrios
nós fecisse, amóris causa. nímis uile est uinum átque amor,
si ébrio atque amánti inpune fácere quod lubeát licet.

LICONIDES.

quín tibi ultro súpplicatum uénio ob stultitiám meam.

EVCLIO.

nón mi homines placént qui quando mále fecerunt púrgitant.
tú illam scibas nón tuam esse: nón attactam opórtuit.

LICONIDES.

érgo quia sum tángere ausus, haút causificor quín eam
égo habeam potíssumum.

EVCLIO.

tun hábeas me inuitó meam?

LICONIDES.

haút te inuito póstulo: sed méam esse oportere árbitror.
quín tu *i*am inueniés, inquam, illam méam esse oportere,
Eúclio.

EVCLIO.

nísi refers.

LICONIDES.

quid tíbi ego referam?

EVCLIO.

quód subrupuistí meum.
iám quidem hercle te ád praetorem rápiam et tibi scri-
bám dicam.

LICONIDES.

súbr*u*pui ego tuom? únde? aut quid id est?

habent Jγ. 741 *lux feminini est generis......masculino Plautus Aulularia:* luci claro disripiamus aurum matronis palam. *Nonius* 210, 8. luce clara *libri Plautini.* 742 prensi **BJ**γ, prehensi *uolgata*, prensi fuerimus *Bothius cum Guelferbytano*, deprensi *scripsi.* 745 stulticiam **BJ.** 746 mihi **B**γ, michi **J.** 747 actactam γ. 748 haud **J**γ. 749 Ego abeam potissimum γ. 750 Haud **J**γ. 751 eam **BJ**γ, iam *Brixius.* meam illam **BJ**γ, illanc meam *Bothius, ego secutus sum Brixium.* oportet **J**γ. 752 *et* 753 *ordine inuerso legendos esse censebat Acidalius.* 752 surripuisti **J**, subr. γ. 754 Surripio ego tuum **B.** Surripui ego tuum **J.**

EVCLIO.

ita te amabit Iúppiter,
út tu nescis.

LICONIDES.

nísi quidem tu míhi quid quaeras díxeris.

EVCLIO.

aúlam auri, inquam, té reposco, quám tu confessú's mihi
te ábstulisse.

LICONIDES.

néque edepol ego díxi neque feci.

EVCLIO.

negas?

LICONIDES.

pérnego immo. nám neque ego aurum néque istaec aula quaé siet,
scio nec noui.

EVCLIO.

illam éx Siluani lúco quam abstulerás, cedo.
í, refer: dimídiam tecum pótius partem díuidam.
tam étsi fur mihi és, molestus nón ero furí: refer.

LICONIDES.

sánus tu non és qui furem mé uoces. ego te, Eúclio,
dé alia re résciuisse censuí, quae ad me áttinet.
mágnast res, quam ego técum otiose, si ótiumst, cupió loqui.

EVCLIO.

díc bona fidé, tu id aurum nón subrupuistí?

LICONIDES.

bona.

Subripui *etc.* γ. ambit **BJ**γ, *sed in* γ *a manu saec.* XVI. *emendata lectio ascripta est.* 755 queras **B**γ. 756 *edebatur* confessus. michi **J.** 758 namq: ego aurū **J**γ. que **B.** 759 lillam exsilua ni luco **J**, ex *additum a manu rec. in* **B.** 761 fuero **B***a*, Iuero **B***b*. furi *initio in* **B** *fuisse dicit Pareus: negat Gruterus.* michi es *et* fueri **J.** *uera lectio habetur etiam in* γ. 763 quod *libri*, quae *Bothius cum cod. Heraldi.* 764 Magna est **B.** Magna res est **J**γ. ocium **BJ**γ. 765 surripuisti **J**γ.

EVCLIO.

néque scis quis *id* abstúlerit?

LICONIDES.

istuc quóque bona.

EVCLIO.

atqu*i* it sí scies,
qui ábstulerit, mihi índicabis?

LICONIDES.

faciam.

EVCLIO.

neque partém tibi
áb eo quoi sit indipisces. neque furem excipiés?

LICONIDES.

ita.

EVCLIO.

ít *si* fallis?

LICONIDES.

túm me faciat quód uolt magnus Iúppiter.

EVCLIO.

sát habeo. age nunc, lóquere quid uis.

LICONIDES.

sí me nouistí minus,
génere qui sim gnátus, hic mihi ést Megadorus áuonculus.

Bona non Jγ. 766 id *addidi.* atque *libri*, atqui *scripsi.* scias *libri qui hic interpolati sunt.* B *enim initio habuit* atque ut si sciesque abstulerit, *postea factum* atque id si scies qui. Atque siscias qui abstulerit || Neque scis qui abstulerit mihi indicabis J *cum Pall.* *in* γ *uero haec habentur:*

> EV. Istuc quoque bona. atque si scias q. abstulerit
> Neque scis q. abstulerit m̃ indicabis? LY. faciã. E. neque partẽ
> Tibi ab eo cuiq ẽ inde posces. *cge.*

768 *indipiscere, petere, usurpare. Plautus Aulularia:* nec partem tibi Adeo cui sit indipisces neque furem excipies. *Nonius* 129, 1. *excipere, excusare uel celare. Plautus in Aulularia:* nec partem tibi Adeo cui uis indipiscis neque furem excipias. *Nonius* 293, 12. cuiquam est indeposces BJγ, quicumque est *Pareus, Nonianam scripturam restituit corrector Palatini primi.* expies Jγ. 769 si *deest in libris.* it Ba, id BbJγ. Quid si fallis *Camerarius. fortasse praestiterit* id si falles. uel J. 770 quod

méus fuit pater Antimachus, égo uocor Licónides:
máter est Eunómia.

EVCLIO.

noui génus. nunc quid uis?

LICONIDES.

íd uolo
nóscere: filiam éx te tu habes?

EVCLIO.

immo eccillám domi.

LICONIDES.

éam tu despondisti, opinor, méo auonculo.

EVCLIO.

omnem rém tenes.

LICONIDES.

is me nunc renúntiare répudium iussit tibi.

EVCLIO.

répudium rebús paratis, éxornatis núptiis?
út illum di inmortáles omnes deaéque quantumst pérduint,
quém propter hodie aúri tantum pérdidi infelix miser.

LICONIDES.

bóno animo es, benedíce: nunc quae rés tibi et gnataé tuae
béne felicitérque uortat: íta di faxint, ínquito.

EVCLIO.

íta di faciant.

uis *Guelferbytanus et Monacensis, Bothius.* 771 michi **J.** 772 *libros secutus sum.* hinc *post* fuit *addit Ritschelius Proll.* clxxvii, *sed de* patĕr *uide Fleckeisenum in Iahni annalium uol.* LXI. *p.* 32, *et T. H. Key in 'Transactions of the Philological Society'* 1861 *p.* 179. 773 *dedi personarum discriptionem quae est in* **BJγ.** *Bothius cod. Helmstadiensem secutus haec dat:* Ev. noui genus; nunc quid uis, id uolo | Noscere ex te. Ly. filiam tu habes. Ev. imo eccillam domi. uoco **Ba.** 774 immo *hic sensu cassum, quamquam emendare non potui.* ecillam **Bγ.** *in* **J** *uersus exitus legi non potuit.* 775 Eam **B** Iam **Jγ.** despodisti **J.** 776 rennunciare **B,** renuntiare **Jγ.** 777 *exornare, ornare, ut extruere instruere. Plautus in Aulularia:* repudium rebus paratis, exornatis nuptiis. *Nonius* 105, 23. atque *addunt libri Plautini, quod certatim deletum est ab Hario Weisio Brixio.* 778 dii imm. **Jγ.** perdiunt **Bγ:** *conf. u.* 664. *in* **J** *uersus exitus legi non potuit.* 780 et benedico **BJγ,** et *deleuit Gœllerus.* quo res **Bγ.** 781 dii **Jγ.** 782 dii *bis* **Jγ.** 783 amisit **J.** nullus est **BJγ.**

LICONIDES.

ét mihi ita di fáciant. audi núnciam.
quí homo culpam admísit in se, núllust tam parui preti,
quóm pudeat, quin púrget sese. núnc te optestor, Eúclio,
út si quid ego ergá te inprudens péccaui aut gnatám tuam,
út mihi ignoscas, éamque uxorem míhi des, ut legés iubent.
égo me iniuriám fecisse filiae fateór tuae
Céreris uigiliis, per uinum atque ínpulsu adulescéntiae.

EVCLIO.

eí mihi, quod fácinus ex te ego aúdio!

LICONIDES.

cur éiulas?
quém ego auom feci iam ut esses filiai núptiis.
nám tua gnata péperit decumo ménse post: numerúm cape.
éa re repudiúm remisit áuonculus causá mea.
í intro, exquaere, sítne ita ut ego praédico.

EVCLIO.

perii óppido.
íta mihi ad malúm malae res plúrumae se adglútinant.
íbo intro, ut quid húius rei sít sciam.

LICONIDES.

iam té sequor.
haec própemodum iam esse in uado salútis res uidétur.
nunc séruom esse ubi dicám meum Strobílum, non repério.
nisi étiam hic opperiár tamen paulísper, postea íntro

pretii γ: *de* **J** *uide ad u.* 774. 784 quom *Bothius*, quã **J**, qn γ, quin **B**. obtestor **B**γ, *non* **J**. 785 uti **B**, ut **J**γ, *Brixius*. si *deest in* **J**γ. qd *i.e.* quod **J**. ego *supra lineam additum in* **B**, *in textu habent* **J**γ. 786 michi *et* m **J**. iubent **J**, *tres Pall.* iubeant **B** *cum ceteris. in* **J** *uocabuli exitus legi non potuit.* 787 filiae fecisse *libri, transposuerunt edd.* 788 impulsum **J**, *sed* m *finale erasum.* adolescentiae **J**γ. 789 Ei **BJ**γ. cur ciuias **B** *ante corr.*, curre. i. uias **J**γ, cur reuuas *margo* γ. 790 anom **BJ**, auom γ. filiae **BJ**γ, filiai *Guyetus*. 791 *capere, accipere......Plautus in Aulularia:* nam tua gnata peperit decimo etc. *Nonius* 254, 10. 791 auomculus **J**. 792 Intro. exquere sinne **J**. I *ab altera demum manu additum in* **B**. exquaere γ, *alii libri rec.* exquaere *Plautus dixit in Aulularia:* I intro exquaere *etc. Priscianus inst.* I. 51. exquire **B**. 794 plurimae **J**γ. 795 huius uel **B**, huius ue si **J**γ, *emendatum est in Pal. quinto et Guel-*

hunc súbsequar. nunc ínterim spatium eí dabo exquiréndi
meum fáctum ex gnatae pédisequa nutríce anu: ea rem nóuit.

STROBILVS. LICONIDES. V

STROBILVS.

di inmortales, quíbus et quantis mé donatis gaúdiis.
quádrilibrem aulam onústam auro habeo: quís mest ditior * *
quís me Athenis núnc magis quisquamst hómo quoi di sint própitii?

LICONIDES.

cérto enim ego uocem híc loquentis módo mi audire uísus sum.

STROBILVS.

hem,
crúmne ego adspició meum?

LICONIDES.

uideón ego hunc seruóm meum?

ferbytano. 797 seruum **J**γ. repperio **B**. 798 operiar **J**γ. 799 Nunc γ. *inter* hunc *et* subsequar *rasura est in* **J**. spacium **BJ**. exquorendi γ. 800 meum gnatum factum **B**. pedisiqua **B**, pedissequa **J**γ. an uerum nouit **B**, an uera nouit **J**γ *cum Langianis. emendata lectio iam in* **B** *ascripta est.*

STROBILVS. LYCONIDES *Camerarius.* STROBILVS (Strobolus γ) SERVVS. LICONIDES ADOLESCENS EVCLIO SENEX **J**γ. *nescio utrum ex hac inscriptione Euclionem in hac scaena ex aedibus rediisse et confabulationis inter Strobilum et Liconidem participem fuisse concludere liceat necne. ueri tamen similius esse uidetur, nihil omnino huic librarii neglegentiae tribuendum esse.* 801 Dii (*sic etiam* γ) imortales **J**. 802 auro onustam **B**, auro honostam **J**, auro honustam γ: *ego transposui.* me est diuitior **B**, me est diuicior **J**, est me diuitior γ. ditior *Guyetus. possis facile uersum restaurare hiatu admisso legitimo:* quádrilibrem *hanc* aulam aúro onustam hábeo: quis mest dítior? 803 qui **B**, quis **J**γ. cui dii **J**γ. propicii **BJ**. 804 me **BJ**γ, *correxi.* 805 herum ne **J**γ. aspicio **J**γ. uideo *libri*, uideon *edd.* hunc **B**, nunc **J**γ. Strobilum *post* hunc *addunt libri, deleuit*

STROBILVS.

ipsus est.

LICONIDES.

haut álius est.

STROBILVS.

congrédiar.

LICONIDES.

contollám gradum.

crédo ego illum, ut iússi, campse anum adisse h nutricem uírgini

STROBILVS.

quín ego illi me ínuenisse dícam hanc praedam a éloquar.

* * * * * *

ígitur orabo, út manu me emíttat: ibo atque éloquai répperi...

LICONIDES.

quid répperisti?

STROBILVS.

nón quod pueri clámitant in faba se répperisse.

LICONIDES.

iámne autem, ut solés, deludis?

STROBILVS.

ére, mane, eloquár: iam ausculta.

LICONIDES.

age érgo, loquere.

Brixius. seruom **J***a***B**γ, seruum **J***b*. 806 Ipsius est **J**. aliud alius *edd.* *contollere, contra tollere. Plautus Aulularia:* contollam gr *Nonius* 82, 33. 807 cā adeo anū **J**γ. 803 dico **BJ**γ, dicam *sc* *habent enim omnes* eloquar. predam **J**γ. *post* 808 *lacunam notaui. nulla excidisse et* igitur *uocabulum u.* 809 *initio et* atque eloquar *uerb iteratio in fine uersus arguit, quae nullis interiectis peringrata* 809 iboque atque eloquar **BJ**γ. mee mittat **B**, me mittat **J**, e *supra li ante* mittat *additum in* γ. 810 quod reperisti **B***a*. clamitant pueri **J**. *haec extat adnotatio:* pueri, serui. faba, genus tormenti. 812 he

STROBILVS.

répperi hodie,
ére, diuitias nímias.

LICONIDES.

ubinam?

STROBILVS.

quádrilibrem, inquam, aulam áuri plenam.

LICONIDES.

quód ego facinus aúdio ex te?

STROBILVS.

Eúclioni huic séni sub*ru*pui.

LICONIDES.

úbi id est aurum?

STROBILVS.

in árca apud me. núnc uolo me emittí manu.

LICONIDES.

égon *ut* emittám manu te, scélerum cumulatíssume?

STROBILVS.

abi, ére; scio quam rém geras:
lépide hercle animum tuóm temptaui: iám ut eriperes,
ádparabas:
quíd faceres, si répperissem?

LICONIDES.

nón potes probásse nugas.
í, redde aurum.

STROBILVS.

réddam ego aurum?

loqro J. hodie *in* J *ad oram u.* 811 *ascriptum est.* 813 here BJγ. diuicias Bγ, *non* J. 814 quo *pro* quod Ba. Heuclioni B. subripui B. surripui Jγ. 816 egone te emittam Bγ (*in* J *huius uersus initium et praecedentium duorum insequentiumque legi non potuit*): *emendauit Brixius.* cumulatussume B, cumulatissume Jγ. *ceterum hic et in sequentibus secutus sum uersuum discriptionem quae est in* BJγ, *nisi ubi expresse notaui.* 817 abi ere *non conparent in* J. here J. 818 tuō Jγ. apparabas Jγ. 819 repperisse J. *Brixius hunc efficit quadratum* nón potes probásse nugas. í, redde aurum. ST. réddam ego? | LY. rédde aurum, inquam, *eqs.* 820 redde inquam BJγ *qui hic uersum concludunt*

LICONIDES.

réddc, ut huic reddátur.

STROBILVS.

unde?

LICONIDES.

quód modo fassu's ésse in arca.

STROBILVS.

sóleo hercle ego garríre nugas.

íta loquor.

LICONIDES.

át scies quó modo.

STROBILVS.

uel hércle enicá: numquam hínc a mé feres.

* * * * *

LICONIDES.

ut ádmemordi hominem . . . . . .

* * * * *

et sequentia ut huic reddatur unde *uno uersu comprehendunt.* 821 fassus es **B**γ, es *deest in* **J**. fassu's *Ilarius.* inarcha **J**γ. 822 at scin **B**γ, Aut scin **J**, at scies *scripsi.* 823 enica **J** *qui hucusque unum uersum inde ab* Ita loquor *continuat.* eneca γ. feres a me **BJ**γ, *ego transposui.* át scin quo modó? St. uel hercle me énica, numquam hinc feres *Brixius.*

Hic finitur fabula in omnibus libris, in recentissimis non nullis subscriptione fabula imperfecta *addita. quae secuntur ex grammaticorum testimoniis deprompta hic conposui.* 824 *citat Gellius N. A.* VII. 9. '*haec esse possunt uerba Liconidis, qui scilicet Strobilum libertate promissa (quam antea negauerat) ad aurum reddendum inpulerit.*' *diss. p.* 13. *quartus actus Liconidis et Strobili confabulatione finitur: iam Strobilus ut aurum referat abit, Liconides uero in Euclionis aedes properat aurum repertum esse nuntiaturus. se enim Euclionem secuturum esse dixerat u.* 795 *et* 799.

ACTVS QVINTVS

*　　*　　*　　*　　*

EVCLIO.

néc noctu nec diú quietus úmquam eram: nunc dórmiam

*　　*　　*　　*　　*

–́⏑ –́ ego écfodiebam ín die denós scrobes.

*　　*　　*　　*　　*

LICONIDES.

qui mi ólera cruda pónunt, *etiam* alléc duint.

*　　*　　*　　*　　*

'*Iam actu quinto contenta erant relicua, quae ad hunc modum disposui. primum redit Strobilus aurum secum ferens et ut par est, queritur aurum sibi ereptum, consolatur uero animum libertate promissa. deinde Euclio cum Liconide domo egressus magno cum gaudio aulam accipit* (*huc olim rettuleram uerba a Nonio* 396, 17 *seruata: uide nunc ad u.* 632): *sed mox cogitabundus secum reputat quantas sibi miserias thensaurus hodie conflauerit* (*u.* 825 *et* 826): *qua re fit, ut iam sapientior factus auro donet Liconidem, generum suum, simulque nuptiarum diem constituat.*' *diss. p.* 8. 825 *citat Nonius* 98, 28. cam *libri Noniani*, eram *Bothius*. 826 denos scrobes in die ecfodere *pro magno et aerumnoso labore, i.e. uita curis atque anxietate uexata accipio. uide diss. p.* 12. 827 *citat Nonius* 120, 2. mihi *libri.* duint *in codice Leidensi mutatum in* danunt. etiam *deest in libris. uersum de Liconide una cum Phaedria etiam dotem accipiente intellexerim.*

METRA AVLVLARIAE

u. 1 ad 119 iambici senarii
— 120 et 121 bacchiaci tetrametri acatalecti
— 122 bacchiacus trimeter acatalectus
— 123 ad 125 bacchiaci tetrametri acatalecti
— 126 bacchiacus trimeter acatalectus
— 127 ad 134 bacchiaci tetrametri acatalecti
— 135 ad 137 iambici octonarii
— 138 trochaica tripodia catalectica
— 139 trochaicus septenarius
— 140 iambica tripodia catalectica
— 141 bacchiacus trimeter acatalectus
— 142 et 144 cretici tetrametri acatalecti
— 143 creticus trimeter acatalectus
— 145 et 146 bacchiaci tetrametri acatalecti
— 147 ad 150 anapaestici dimetri acatalecti
— 151 et 152 cola iambica semiquinaria cum quaternariis iambicis
— 153 uersus spurius
— 154 ad 158 cola iambica semiquinaria cum quaternariis iambicis
— 159 ad 277 trochaici septenarii
— 278 ad 402 iambici senarii
— 403 ad 407 trochaici octonarii
— 408 ad 411 iambici octonarii
— 412 ad 442 cola iambica semiquinaria cum quaternariis iambicis
— 443 uersus corruptus, ut uidetur
— 444 ad 470 trochaici septenarii

u. 471 ad 578 iambici senarii
— 597 ad 652 trochaici septenarii
— 653 ad 704 iambici senarii
— 705 ad 713 anapaestici octonarii
— 714 ad 716 iambici octonarii
— 717 iambicus septenarius
— 718 anapaesticus septenarius
— 719 anapaesticus dimeter catalecticus
— 720 ad 722 trochaici octonarii
— 723 ad 795 trochaici septenarii
— 796 ad 800 iambici septenarii
— 801 ad 804 trochaici septenarii
— 805 iambicus octonarius
— 806 ad 810 trochaici septenarii
— 811 ad 814 trochaici octonarii
— 815 et 816 trochaici septenarii
— 817 iambicus dimeter
— 818 ad 821 trochaici octonarii
— 822 creticus trimeter acatalectus
— 823 bacchiacus dimeter cum tripodia trochaica catalectica
— 824 uersus mancus
— 825 et 826 trochaici septenarii
— 827 iambicus senarius

Arg. II. 5 *scribe* foris, *conl.* u. 579.—*in personarum indice scribe* PHAEDRIA—u. 107 *lege* nóbis.—u. 154 *comma dele post* perendie—u. 163 *lege* deminuam.—u. 197 *comma dele post* uolo—u. 260 *lege* numquae—u. 557 *scribe* ei *pro* etiam.

EXEGETICAL COMMENTARY.

Prologue.

The greater part of the Plautian prologues being spurious and prefixed to the comedies of the poet long after his death, it is very very doubtful whether the prologue to the Aulularia can be held to have been written by the poet himself. It is true, none of the arguments alleged against the rest of the prologues by Ritschl (*Par.* I 209—226) can be applied to this: on the contrary, this prologue is remarkably distinguished for its simple grace and unaffected language. As regards the question, whether it is necessary or not, we agree entirely with Thornton who justly observes: 'There seems to be no reason, why any account at all need be given for how many generations the treasure had remained undiscovered in the old miser's family,' though at the same time we must confess, that to give such information no fitter person could be found than the *Lar familiaris.* Moreover, the introduction of this Deity is quite conformable to the habit of the writers of the so-called New Comedy (see Meineke, *Men. et Philem. rell.* 1823 p. 284) which Plautus seems to have followed here as well as in the prologues to the Rudens and the Trinummus. On these grounds, I was first inclined to attribute this prologue to Plautus himself (*de Aulul. p.* 29), but without taking into consideration a metrical reason subsequently suggested by Brix, viz. that the writer uses the word *auónclus* v. 35 as quadrisyllabic, while Plautus himself has it as trisyllabic *aúnculus* (v. 677. 772. 792), in accordance with a popular pronunciation which we find confirmed by some inscriptions (see Corssen, *ausspr.* 1, 138). It seems therefore safer to return to Bernhardy's opinion (*römische litteraturgeschichte*, 1865, *p.* 442) who ascribes this prologue to an older hand than the others, though we may allow the universal character and even the whole idea

méus fuit pater Antimachus, égo uocor Licónides:
máter est Eunómia.

EVCLIO.

noui génus. nunc quid uis?

LICONIDES.

id uolo
nóscere: filiam éx te tu habes?

EVCLIO.

immo eccillám domi.

LICONIDES.

éam tu despondísti, opinor, méo auonculo.

EVCLIO.

omnem rém tenes.

LICONIDES.

ís me nunc renúntiare répudium iussít tibi.

EVCLIO.

répudium rebús paratis, éxornatis núptiis?
út illum di inmortáles omnes deaéque quantumst pérduint,
quém propter hodie aúri tantum pérdidi infelíx miser.

LICONIDES.

bóno animo es, benedíce: nunc quae rés tibi et gnataé tuae
béne felicitérque uortat: íta di faxint, ínquito.

EVCLIO.

íta di faciant.

uis *Guelferbytanus et Monacensis, Bothius.* 771 michi **J.** 772 *libros secutus sum.* hinc *post* fuit *addit Ritschelius Proll.* clxxvii, *sed de* pater *uide Fleckeisenum in Iahni annalium uol.* LXI. *p.* 32, *et T. H. Key in 'Transactions of the Philological Society'* 1861 *p.* 179. 773 *dedi personarum discriptionem quae est in* **BJγ**. *Bothius cod. Helmstadiensem secutus haec dat:* Ev. noui genus; nunc quid uis, id uolo | Noscere ex te. Ly. filiam tu habes. Ev. imo eccillam domi. uoco **Ba.** 774 immo *hic sensu cassum, quamquam emendare non potui.* ecillam **Bγ**. *in* **J** *uersus exitus legi non potuit.* 775 Eam **B** Iam **Jγ**. despodisti **J.** 776 rennunciare **B**, renuntiare **Jγ**. 777 *exornare, ornare, ut extruere instruere. Plautus in Aulularia:* repudium rebus paratis, exornatis nuptiis. *Nonius* 105, 23. atque *addunt libri Plautini, quod certatim deletum est ab Hario Weisio Brixio.* 778 dii imm. **Jγ**. perdiunt **Bγ**: *conf. u.* 664. *in* **J** *uersus exitus legi non potuit.* 780 et benedico **BJγ**, et *deleuit Gœllerus.* quo res **Bγ**. 781 dii **Jγ**. 782 dii *bis* **Jγ**. 783 amisit **J.** nullus est **BJγ**.

LICONIDES.

ét mihi ita di fáciant. audi núnciam.
quí homo culpam admísit in se, núllust tam paruí preti,
quóm pudeat, quin púrget sese. núnc te optestor, Eúclio,
út si quid ego ergá te inprudens péccaui aut gnatám tuam,
út mihi ignoscas, éamque uxorem míhi des, ut legés iubent.
égo me iniuriám fecisse filiae fateór tuae
Céreris uigiliís, per uinum atque ínpulsu adulescéntiae.

EVCLIO.

eí mihi, quod fácinus ex te ego aúdio!

LICONIDES.

cur éiulas?
quém ego auom fecí iam ut esses filiai núptiis.
nám tua gnata péperit decumo ménse post: numerúm cape.
éa re repudiúm remisit áuonculus causá mea.
í intro, exquaere, sítne ita ut ego praédico.

EVCLIO.

perii óppido.
íta mihi ad malúm malae res plúrumae se adglútinant.
íbo intro, ut quid húius rei sít sciam.

LICONIDES.

iam té sequor.
haec própemodum iam esse ín uado salútis res uidétur.
nunc séruom esse ubi dicám meum Strobílum, non repério.
nisi étiam hic opperiár tamen paulísper, postea íntro

pretii γ: *de* **J** *uide ad u.* 774. 784 quom *Bothius*, quā **J**, qn γ, quin **B**. obtestor **B**γ, *non* **J**. 785 uti **B**, ut **J**γ, *Brixius*. si *deest in* **J**γ. qđ *i.e.* quod **J**. ego *supra lineam additum in* **B**, *in textu habent* **J**γ. 786 michi *et* m **J**. iubent **J**, *tres Pall.* iubeant **B** *cum ceteris*. *in* **J** *uocabuli exitus legi non potuit.* 787 filiae fecisse *libri, transposuerunt edd.* 788 impulsum **J**, *sed* m *finale erasum.* adolescentiae **J**γ. 789 Ei **BJ**γ. cur ciuias **B** *ante corr.*, curre. i. uias **J**γ, cur renuas *margo* γ. 790 auom **BJ**, auom γ. filiae **BJ**γ, filiai *Guyetus*. 791 *capere, accipere......Plautus in Aulularia:* nam tua gnata peperit decimo etc. *Nonius* 254, 10. 791 auomculus **J**. 792 Intro. exquere sinne **J**. I *ab altera demum manu additum in* **B**. exquaere γ, *alii libri rec.* exquaero *Plautus dixit in Aulularia:* I intro exquaero *etc. Priscianus inst.* I. 51. exquire **B**. 794 plurimae **J**γ. 795 huius uori **B**, huius uo si **J**γ, *emendatum est in Pal. quinto et Gud-*

hunc súbsequar. nunc interim spatium ei dabo exquiréndi
o meum fáctum ex gnatae pédisequa nutrice anu: ea rem nóuit.

STROBILVS. LICONIDES. V

STROBILVS.

di inmortales, quíbus et quantis mé donatis gaúdiis.
quádrilibrem aulam onústam auro habeo: quís mest ditior * *
quís me Athenis núnc magis quisquamst hómo quoi di sint própitii?

LICONIDES.

cérto enim ego uocem híc loquentis módo mi audire uísus sum.

STROBILVS.

hem,
crúmne ego adspició meum?

LICONIDES.

uideón ego hunc seruóm meum?

ferbytano. 797 seruum **J**γ. repperio **B.** 798 operiar **J**γ. 799 Nunc γ. *inter* hunc *et* subsequar *rasura est in* **J.** spacium **BJ.** exquorendi γ. 800 meum gnatum factum **B.** pedisiqua **B**, pedissequa **J**γ. an uerum nouit **B**, an uera nouit **J**γ *cum Langianis. emendata lectio iam in* **B** *ascripta est.*

STROBILVS. LYCONIDES *Camerarius.* STROBILVS (Strobolus γ) SERVVS. LICONIDES ADOLESCENS EVCLIO SENEX **J**γ. *nescio utrum ex hac inscriptione Euclionem in hac scaena ex aedibus rediisse et confabulationis inter Strobilum et Liconidem participem fuisse concludere liceat necne. ueri tamen similius esse uidetur, nihil omnino huic librarii neglegentiae tribuendum esse.* 801 Dii (*sic etiam* γ) imortales **J.** 802 auro onustam **B**, auro honostam **J**, auro honustam γ: *ego transposui.* me est diuitior **B**, me est diuicior **J**, est me diuitior γ. ditior *Guyetus. possis facile uersum restaurare hiatu admisso legitimo:* quádrilibrem *hanc* aulam aúro onustam hábeo: quis mest dítior? 803 qui **B**, quis **J**γ. cui dii **J**γ. propicii **BJ.** 804 me **BJ**γ, *correxi.* 805 herum ne **J**γ. aspicio **J**γ. uideo *libri*, uideon *edd.* hunc **B**, nunc **J**γ. Strobilum *post* hunc *addunt libri, deleuit*

STROBILVS.

ípsus est.

LICONIDES.

haut álius est.

STROBILVS.

congrédiar.

LICONIDES.

contollám gradum.

crédo ego illum, ut iússi, eampse anum adisse húius nutricem uírginis.

STROBILVS.

quín ego illi me ínuenisse dícam hanc praedam atque éloquar.

* * * * * *

ígitur orabo, út manu me emíttat: ibo atque éloquar.
répperi...

LICONIDES.

quid répperisti?

STROBILVS.

nón quod pueri clámitant
in faba se répperisse.

LICONIDES.

iámne autem, ut solés, deludis?

STROBILVS.

ére, mane, eloquár: iam ausculta.

LICONIDES.

age érgo, loquere.

Brixius. seruom *JaB*γ, seruum *Jb.* 806 Ipsius est **J.** aliud **BJ**γ, alius *ald.* *contollere, contra tollere. Plautus Aulularia:* contollam gradum. *Nonius* 82, 33. 807 eã adso anũ **J**γ. 808 dico **BJ**γ, dicam *scripsi: habent enim omnes* eloquar. predam **J**γ. *post* 808 *lacunam notaui. non nulla excidisse et* igitur *uocabulum u.* 809 *initio et* atque eloquar *uerborum iteratio in fine uersus arguit, quae nullis interiectis peringrata esset.* 809 iboque atque eloquar **BJ**γ. mee mittat **B**, me mittat **J**, e *supra lineam ante* mittat *additum in* γ. 810 quod reperisti **Ba.** clamitant pueri **J.** *in* γ *haec extat adnotatio:* pueri, serui. faba, genus tormenti. 812 here **J**γ.

Cicero. See Corssen, *ausspr.* I, 49. We see therefore that the abuse of the letter *h* is not only confined to modern times, but dates from venerable antiquity. (The knowledge of the weak pronunciation of the *h* contributes to make the pun more palpable *Glor.* 34 'auri*bus* *perh*auri*undae* *sunt*.')—*illuc sis* 'further off, if you please.' This *sis* is an equivalent to *si uis*, conf. Cic. *or.* 45, 154. '*lubenter uerba iungebant, ut* sodes *pro* si audes, sis *pro* si uis.' *sodes* is perhaps the genuine reading v. 168, see crit. note. Prof. Key, L. G. § 1361, considers Cicero's statement to be wrong with regard to *sodes*, which he proposes to derive from *si uoles*, *l* and *d* being interchanged. But I should not hesitate to accept Cicero's derivation, on account of such Plautian passages as *Truc.* II 4, 71 *non audes aliquod dare mihi munusculum?* 'won't you give me a nice little present?' Men. 149 *ecquid audes de tuo istuc addere?* Asin. II 4, 70 *non audes mihi subuenire?* Pseud. 78 *nilne adiuuare me audes?* Pseud. 1317 *non audes, quaeso, aliquam partem mihi gratiam facere huius argenti?* Trin. 244 *da mihi hoc, mel meum, si me amas, si audes* (such is the express reading of the MSS.). It is true that in all these passages *audere* does not entirely lose its original meaning, but this is very much weakened and modified so that the word almost assumes the sense *to have a mind to*—, which prevails in *sodes*. There is still another objection which I have to Prof. Key's derivation, viz. the length of the *o* in *sōdes*, which would be left unexplained, if the word were really contracted from *si uŏles*, for *uo* could not be contracted to *ō*. We must not wonder at the politeness which Euclio displays in spite of his wrath, in using the particle *sis*. It is a curious fact that very often our politeness especially to inferiors increases in proportion to our wrath.

47. For *incēdit* see Introd. p. XLV. *incedit* is more than 'she walks,' it is 'she creeps.' '*incedere* est otiose et cum dignitate quadam ambulantium.' Westerhov on Ter. *Eun.* V 3, 9, who quotes Plaut. *Pseud.* 411 and Verg. *Aen.* I 46. Ruhnken adds *Propert.* II 2, 6 with Broukhuys' note.

48. *hercle* logically belongs to the following line, but in consequence of a kind of hasty anticipation it is put into the protasis. We find it is so very often, e.g. v. 56. 248. *Pseud.* 628. *Stich.* 610. *Trin.* 457. *Epid.* III 1, 10. In all these passages *hercle* immediately follows *si*, and perhaps we should here follow Hare's conjecture in changing the order of the words *si hodie hercle* into *si hercle hodie*, although this transposition is not strictly necessary. See v. 306 and Introd. p. X.

49. *grandibo gradum:* alliteration together with assonance. Epid. I 1, 11 *ut tu es gradibus grandibus.* Truc. II 2, 31 *abire hinc ni properas grandi gradu.* Fragm. Clitellariae ap. Festum u. Vegrande

LICONIDES.

rédde, ut huic reddátur.

STROBILVS.

unde?

LICONIDES.

quód modo fassu's ésse in arca.

STROBILVS.

sóleo hercle ego garríre nugas.
íta loquor.

LICONIDES.

át scies quó modo.

STROBILVS.

uel hércle enicá: numquam hínc a mé feres.

*   *   *   *   *

LICONIDES.

ut ádmemordi hominem . . . . . .

*   *   *   *   *

et sequentia ut huic reddatur unde *uno uersu conprehendunt.* 821 fassus es Bγ, es *deest in* J. fassu's *Ilarius.* inarcha Jγ. 822 at scin Bγ, Aut scin J, at scies *scripsi.* 823 emica J *qui hucusque unum uersum inde ab* Ita loquor *continuat.* eneca γ. feres a me BJγ, *ego transposui.* át scin quo modó? ST. uel hercle me énica, numquam hinc feres *Brixius.*

Hic finitur fabula in omnibus libris, in recentissimis non nullis subscriptione fabula imperfecta *addita. quae secuntur ex grammaticorum testimoniis deprompta hic conposui.* 824 *citat Gellius N. A.* VII. 9. '*haec esse possunt uerba Liconidis, qui scilicet Strobilum libertate promissa (quam antea negauerat) ad aurum reddendum inpulerit.*' *diss. p.* 13. *quartus actus Liconidis et Strobili confabulatione finitur: iam Strobilus ut aurum referat abit, Liconides uero in Euclionis aedes properat aurum repertum esse nuntiaturus. se enim Euclionem secuturum esse dixerat u.* 795 *et* 799.

a necessary and organic element in Latin poetry, at least so far as our sources permit us to trace back its history; still, it was frequently employed by the oldest poets who kept close to the spoken language of the people, which is always fond of alliteration; and even in the best periods of Latin poetry it was often used as an occasional ornament. Horace e.g. uses it very judiciously in such passages as *dulce decus* od. I 1, 2. *dulce et decorum* III 2, 13. *dulce docta* III 9, 10. *dulci distinet a domo* IV 5, 12 etc. See a very good essay on this subject in Lucian Müller's book *de re metr. poet. p.* 450 ss. and Mr Munro's remarks in his edition of Lucretius II p. 106. For modern languages see Marsh's *Lectures on the English language* (Lond. 1865) p. 393.

53. For examples of the phrase *oculos ecfodere* ὀφθαλμοὺς ἐξορύσσειν see *Aul.* 187. *Capt.* III 1, 4. *Trin.* 463. Ter. *Eun.* IV 6, 2, where Donatus observes '*femineae minae sunt.*'

54. The phrase *quid rerum geram* will be not unfrequently met with in Plautus; thus we have it again *Aul.* 117.

57. Forcellini quotes the expression *digitus transuersus* from Cato *de re rust.* c. 45 and 48, and the equivalent *patens digitus* from Caes. *b. c.* II 10. *unguis transuersus* occurs in two passages of Cicero's, *ad Att.* XIII 20 and *Fam.* VII 25. In the latter passage the addition of the words *quod aiunt* shows the proverbial character of the expression, which would however be perfectly evident even without this hint.

58. *respexis* = *respex(es)is* = *respexeris*: Key, L. G. § 566.

59. 'I'll send you for a schooling to the gallows,' *Thornton.* The cross shall teach you to shut your eyes for ever, if you cannot keep them shut for a few moments.

60. In the MS. B we find here the marginal note '*hoc secum loquitur,*' which is perfectly adapted to the situation.

62. *duim* (compare v. 236 *perduim* v. 664) is an archaic subj. pres. from a crude form *du-*, see Key, L. G. § 732. The ending *im* is the same as seen in *edim uelim sim.* Cicero has this form in the formulas *di te perduint* pro rege Deiot. 7, 21, and *utinam tibi istam mentem di inmortales duint* Catil. I 9, 22. The expression *uerba dare* which properly means 'to give mere words instead of deeds' commonly assumes the more general sense 'to deceive.'

63. *persentiscat:* 'smell the place out, where the gold is hidden.'

66. In *plurimis* I have kept the *i* instead of changing it into *u*, since the best MSS. give it very frequently in those words in which the preceding syllable has a *u* or an *i*. It is as yet an open question whether we are entitled to write the superlative ending *umus* uniformly throughout Plautus or not.

67. *noenum* = *ne oenum* (*unum*), according to the explanation first

given by Jacob Grimm. The word corresponds therefore entirely with the Greek οὐδ-αμ-ῶς, and οὐδ-έν, the latter being frequently used as a simple negation in later Greek and constantly so in modern Greek, where we have however the shortened form δέν. As to the Latin word, we may observe that this passage seems the only one in which at least one good MS. has kept it. In Ennius we read it in three places: *ann.* 161 *somnia uera aliquot, uerum omnia noenu necessest* (*non nunc* the MSS., *noenu* H. Ilberg); *ann.* 314 *noenum rumores ponebat ante salutem* (*non enim* the MSS., *noenum* Lachmann); and *ann.* 411 *noenum sperando cupide rem prodere summam* (*non in* the MS.). When judging from these examples, it is not without probability that in many passages in Plautus where we now read *non enim*, we have to replace the original reading *noenum*, e.g. in the Aulularia itself v. 586 where *non enim* seems to have no clear meaning. See Bücheler, *jahrb. für class. phil.* 1863 p. 774.

70. *deciens:* see on v. 7. There is no tautology in this line, the full meaning of which may be rendered by the following translation 'it often happens that he turns me out of doors ten times a-day.'

71. For the disyllabic pronunciation *nescio* see Introd. LXVIII.—*intemperiae* 'whim-whams' (*Thornton*), see v. 634. *Epid.* III 4, 39.

72. *Interdius* (ἀν' ἡμέραν) is read here and *Most.* 444; the simple *dius* occurs in opposition to *noctu* Merc. 862, and Charisius expressly states that Titinius used *noctu diusque:* see Ribb. Com. p. 116; it is an old acc. neutr. *diu* (as seen in the usual form *interdiu*) arose after the final *s* had been dropt (Introd. p. XXXI). From the Sanskr. *divas* we have in Latin both *dies* and *dius* (comp. *diur-nus*, where the original *s* is changed into an *r*). See Corssen, *ausspr.* 2, 295. *krit. beitr. zur formenl. p.* 499 a. 504. Lachmann on Lucr. p. 226 a.

73. *claudus sutor:* 'of course, lame people would be the most likely to take to such a sedentary employment as that of a cobbler.' *Riley.* Comp. v. 508.—For *dŏmĭ* (not *d'mi*) see Introd. p. XXV.

74. *erus* and its derivatives are better spelled without an initial *h*, and the MS. B generally gives it so, while J adds the aspiration. See Ritschl, *Proll. Trin.* p. XCVIII, *praef. Stichi* p. XXIII and our critical note on Aul. 591. The same genuine spelling is found in the oldest MSS. of Ovid: see Merkel's pref. to the Teubner edition, vol. 1, p. XIII. 2, p. IX.

76. The repetition of the words *queo conminisci* may perhaps appear strange, still such repetitions are not inconsistent with the character of a garrulous old woman, and afford no ground for entertaining any suspicion of the genuineness of the reading. Such seeming negligence must be allowed to a comic poet.

77 s. Famianus Strada has written a special paper on this *littera longa*, but the right explanation has been found out by Lipsius who compares an epigram of Ausonius (128, 10): *Quid, inperite, P putas ibi scriptum, ubi locari iota conuenit longum?* This epigram is directed against Ennus, a man of very bad repute, who, as the poet insinuates, ought to be sent to the gallows. The figure of a long I is indeed somewhat like the appearance of a hanging body, especially if that body should be very thin and slender. *longae litterae* are also mentioned *Rud.* v 2, 7 and *Poen.* IV 2, 15, but without any special reference to the letter I: comp. *littera pensilis* Pseud. 17.—*unam* is not pleonastic, as Weise says (see note on v. 563); Staphyla intends making of herself *one* long letter; i. e. a letter exhibiting one long stroke.

79. *animo defaecato* is explained by Camerarius 'liquido minimeque turbido, i. e. hilari;' see *Pseud.* 760 *nunc liquet, nunc defaecatumst cor mihi.* The same meaning is expressed by *animo liquido et tranquillo es* Epid. v 1, 36 and *liquido es animo* Pseud. 232. In one passage (*Most.* 158) the word *defaecatus* is metaphorically used of a person cleaned by a bath.

81. *nunciam:* 'in Plautus and Terence the *i* of *iam* must always be pronounced as a pure vowel when following *nunc;* this shows that *nunciam* is actually one word just as well as *etiam quoniam uspiam*, and sometimes we find *nunciam* written together in the MSS. (*Trin.* 195. *Pseud.* 546 [*Men.* 1155]).' Brix on Trin. 3.—*quippini*, instead of *quippeni*, is very frequently given by the best MSS., e. g. *Most.* 948. 1109. *Pseud.* 361. The final *ĕ* in *quippe* was changed into *i* before an *n*, in the same way as we have *tutin* = *tutene:* see Corssen, *ausspr.* I, 272. The right punctuation of this passage is first seen in Pareus' edition, and is here of much importance for the construction of the sentence. The sense is 'why should I not? Shall I really take care of all within? Perhaps you are afraid, somebody should run away with our house?'

83. *quaesti:* for this genitive see Key, L. G. § 141 and a valuable paper by Ritschl in the *rhein. mus.* VIII p. 494. Fleckeisen, *krit. miscellen* p. 42 ss. The following is an extract from Ritschl's prooemium *de titulo Aletrinatium* (1853) p. VIII 'longe longeque latius per sextum septimumque saeculum altera terminatio (*i*) patuit. qua et Plautus usus est constanter in *quaesti tumulti uicti senati sumpti gemiti*, et Ennius *strepiti tumulti* declinans, Pacuuius *flucti aesti parti soniti*, Caecilius *quaesti sumpti soniti*, Terentius *quaesti tumulti fructi ornati aduenti*, Turpilius *quaesti tumulti fructi sumpti piscati parti*, Titinius *quaesti*, Attius *flucti tumulti exerciti aspecti lucti salti*, Lucilius *sumpti*, Afranius *tumulti*, Pomponius *quaesti tumulti piscati*, bis Lucretius *geli*, Calpur-

nius Piso *senati*, Cato *fructi*, Sisenna *senati soniti*, Salustius *tumulti soniti*.'

84. The word *inania*, instead of *inanitas*, probably owes its origin to nothing more than the assonance of *aranea*. The ὀξύμωρον 'full of emptiness' can hardly be imitated in any modern language, so as to preserve its entire strength of expression. Plautus ventures on a similar phrase *Capt.* III 1, 6 where the parasite calls a fast-day *dies ecfertus fame*. Catullus uses a similar expression (8, 48) *plenus sacculus est aranearum*, and the same is found in a line of Afranius (Ribb. Com. p. 184) *anne arcula tua plenast aranearum?* Hence we may safely conclude that this simile was proverbially used in popular speech.

85. *mirum quin*: 'I wonder, Jove does not make me a wealthy king.' Comp. Persa 339 s. *mirum quin regis Philippi causa aut Attali* | *te potius uendam quam mea, quae sis mea.*' Brix (on Trin. 495) draws a nice distinction between *mirum quin* and *mirum ni*: the first pre-supposes a negative, the latter an affirmative thought.

86. King Philippus and Darius are here mentioned as the most obvious and best-known instances of wealthy kings, the one as a European, the other as an Asiatic monarch. Comp. 696 *ego sum ille rex Philippus*. For the usual quantity of *Philippus* in Plautus see Introd. p. XLIII, but in both passages of the Aulularia the common quantity seems well supported by the best MSS. Hare however conjectures *Philíppúm regem aut Daríum, teruenéfica*. The word *teruenefícus* occurs *Bacch.* 813: both forms *tri-* and *ter-* have their analogies and either of them is a ἅπαξ λεγόμενον.

87. '*Aranea dum a superioribus filum ducit, spem venturae pecuniae uidetur afferre.*' Ioannes Saresberiensis Policr. I 13 F. (For other superstitious beliefs with regard to spiders see Pliny, N. H. XI 24, 84. and I. Grimm, *deutsche mythologie*, 3rd ed., p. 1089). Thornton observes 'Some of the Commentators, according to their usual refinement, would have us to suppose that Euclio expresses his desire of having the spiders preserved, because the ancients reckoned it a good omen, if a spider came spinning down in their presence. But this totally destroys the whole humour of the passage, which is palpably intended as a strong mark of Euclio's sordid disposition.' I cannot see why the humour of the passage should be destroyed by supposing Euclio to be superstitious as far as money is concerned. We may compare v. 616 ss., where Euclio openly gives vent to his superstitious feelings. Still it is best to say neither too little nor too much with regard to such passages as this, it being possible that Euclio intends to allude to a current popular superstition, though we may understand the passage even without assuming such an allusion.

90. For *cauĕ* see Introd. p. XXVI. For the construction see Key, L. G. § 1176.

91. *quod* 'if,' properly 'as regards the case that,' see Key, L. G. § 1454 e, and for the occurrence of this construction in Cicero and later writers C. F. W. Müller, *rhein. mus.* XX 480.

92. 'qui *petit*, uult obtinere: qui *quaerit*, uult scire aut inuenire.' *Lambinus.* For the future imperative *dicito* compare Key, L. G. § 1165.

93. *ignis uiuit*, comp. πυρὸς φλὸξ ἔτι ζῶσα Eur. Bacch. 8. Lipsius compares Arist. Lys. 306 τουτὶ τὸ πῦρ ἐγρήγορεν θεῶν ἕκατι καὶ ζῇ. Hildyard appropriately quotes Shakespeare, *Othello* v 2, 7 '*put out the light, and then put out the light,*' i. e. of life. Comp. also Dickens, *Old Curiosity Shop*, chapt. 44 '*The fire has been alive as long as I have.*' In German we have the phrase 'einem das lebenslicht ausblasen.'

95. As regards the accentuation *pístillúm* I may here repeat Ritschl's expression on *árgentúm* (Men. 930): 'accentus non insolentia at insuauitas,' Men. praef. XIII.

96 s. *utendum rogare* 'to borrow;' *utendum dare* 'to lend.' See v. 309 and Ov. *ars am.* I 433 *multa rogant utenda dari, data reddere nolunt.* —*utendum petere* occurs *Aul.* 397.

100. On *Bona Fortuna* see Preller, *röm. myth. p.* 559. It appears from a passage of Diomedes, that the words *Bona Fortuna te quaesiuit* were commonly used in the sense of *nemo te quaesiuit.* In a fragment of Afranius recently pointed out by L. Müller (*rhein. mus.* XX 374) we have an instance of this expression; it runs as follows: '*Adulescens.* num quis me quaesiit? *Seruos.* Bona Fortuna.' There is, however, no reason to suppose that Euclio alludes to this, as is the opinion of some commentators; it is, perhaps, more natural to understand the words simply such as they are 'Let nobody enter my house, not even Good Luck itself.'

102. Those commentators who adopt the reading of B, suppose that a temple of *Bona Fortuna* was close to Euclio's house. This is, as Köpke remarks, highly improbable; there is a temple of *Fides* in the vicinity, into which Euclio afterwards carries his treasure (v. 575), and as there is also Megadorus' house on the stage, we can hardly accommodate another temple. There occur, besides, no other allusions to such a temple of Fortuna, which would doubtless be the case, had this decoration been a necessary part of the scenery. I have therefore adopted Gronovius' emendation which though founded on some MSS. of inferior value, is recommended by the simple and appropriate sense it gives. The adverb *quaquam* rests on the authority of Charisius II p. 192 P. '*quaquam* Salustius: *tametsi haud quaquam par gloria sequitur*...Pom-

ponius quoque *in negas nuptam quaquam.*' Ribbeck (Com. p. 214) gives only the words *nuptam quaquam*, though *quaquam* is quite unintelligible without the *negas*. What *in* means, it is impossible to say. In the passage quoted from Lucretius (I 428) by Forcellini, the genuine reading is *quoquam*.—*numquam quaquam* is a very strong negation 'never by any means.' Comp. *numquam quicquam* Amph. II 2, 40. *numquam quisquam* Ter. *Eun.* IV 4, 11. See moreover Ter. *Andr.* I 2, 3. *Ad.* I 2, 18. IV 1, 12. V 4, 1.

104. *ambobus pessulis* 'supero et infero. totidem enim pessuli quot limina.' *Casaubonus* ad Aen. Tact. p. 54. See Guhl u. Koner, *Leben der Griechen u. Römer* 1, 146. 2, 206 a.

105. For *animi* we may compare the following expressions *discrucior animi* Ter. *Ad.* IV 4, 1 (=640 Fl.) *Antiphō me excruciat animi* Phorm. I 4, 10 (=187). *excrucias animi* Plaut. *Glor.* 1068 and 1280. *angas te animi* Epid. III 1, 6. *in spe pendebit animi* Ter. *Haut. tim.* IV 4, 5 (=727), where the genitive must not be joined with *spe*, see Plaut. *Merc.* I 2, 18 (=127 R.) *animi pendeo* and Parry's note on the passage. Cicero uses the same expression *Tusc. disp.* I 40, 96 *pendemus animi, excruciamur, angimur:* but there *animi* is due to an emendation by Ursinus, the MSS. giving *animis*. In another passage, *Tusc.* IV 16, 35 the reading of the MSS. is as follows *is qui adpropinquans aliquod malum metuit, exanimatusque pendet animi.* We have to range under the same head such instances as *falsus animi est* Ter. *Eun.* II 2, 43, where the reading *animi* is expressly mentioned by Donatus, though the MSS. give *animo:* comp. *me animi fallit* Lucr. I 922. In the same way we have *uagus animi* Cat. 63, 4, which is the old Italian emendation of the MS. reading *amnis;* Lachmann writes *animis*, and Haupt accordingly has so in his edition. *dubius animi* Verg. *Georg.* III 289. Parry (on Ter. Eun. II 2, 43) adopts the old-fashioned opinion that this use of the genitive was an imitation of the Greek idiom ψευσθῆναι γνώμης etc., but this would be against the habit of the comic writers which entirely forbids them to introduce any Grecisms into their language. We may therefore conclude that this usage was as old and original in Latin as it is in Greek. For the explanation of this genitive see Key, L. G. § 935. I cannot, however, agree with Prof. Key in so far as he considers *animi* to be an old dative (§ 952) which, he says, was afterwards mistaken for a genitive and gave rise to the erroneous use of other genitives in the same sense. If this were so, we should have to recognise such mistakes already in Plautian language, e. g. Trin. 454 *satin tu's sanus mentis aut animi tui*, a passage which is 'evidently corrupt' according to Prof. Key, though it has been left unsuspected by Lindemann, Ritschl, Fleckeisen and Brix: but far from being corrupt, this passage and another of the

same kind, *Epid.* I 2, 35 where we have *desipiebam mentis* show, as Mr. Munro says (on Lucr. I 136), that the idiom is not confined to *animi*, and thus strongly speak against Professor Key's hypothesis.

106. *sed* is necessary on account of *nam* in the following line. Euclio says that, although he does not like to go out, he has nevertheless his reason for doing so. This reason is given by *nam*.

107. *Vtrum legitimos habent omnes tribus diuisores suos, quos Plautus magistros curiarum in Aulularia uocat?* is the question raised by Asconius on Cic. *Verr.* I 8, 23, although there is no serious foundation for it, the *diuisores* being no legally authorised persons, but distributors of bribery money. See Long's note and Cic. *pro Plancio* 19, 48. We may however remark that the expression *magister curiae* is a ἅπαξ λεγόμενον, and was doubtless meant as a translation of the τριττυάρχης of the Greek original (see *de Aul.* p. 15). The whole passage treats of Athenian life: distributions of money were very frequent at Athens, but almost unknown at Rome before the time of the emperors.

108. *nummus* 'has a different sense in Plautus according as it means Greek or Roman money. As a Roman coin, it is equivalent to a sestertius (*Epid.* I 1, 52. *Most.* II 1, 10): in the other case to a drachma (*Trin.* 844) or didrachma (*Truc.* II 7, 10. *Pseud.* III 2, 20. *Pers.* I 1, 38. III 3, 33. V 2, 70). It is impossible to decide whether drachma or didrachma be meant in such passages as *Aul.* 445. *Men.* I 4, 1. II 2 16. *Epid.* III 2, 36; nor is it clear whether drachma or sestertius should be understood *Epid.* V 2, 36. As drachma the word is taken by Bentley in Ter. *Haut. tim.* III 3, 45. Where *aureus* is added, the *nummus Philippeus* is meant.' *Brix* on Trin. 844.—*in uiros*, κατ' ἄνδρας, uiritim. See Key, L. G. § 1337 *l*.

109. *ilico* is the legitimate spelling, not *illico:* see Ritschl, *proll. Trin.* CII. Key, L. G. § 797.

111. For the hiatus see Introd. p. LXII.

112. For the genitive *parui* see Key, L. G. § 947 and his note on § 943.

114. *benignius salutant* 'they are more *profuse* in their compliments.' Comp. Hor. *ep.* I, 5, 11 *sermone benigno* 'copious, plentiful talk.' See also *od.* I 17, 15. II 18, 10. In most cases, where we are generally inclined to translate *benignus* by 'kind,' the original sense of the word 'generous, profuse' will give a more distinct and impressive idea of the meaning of the passage.

116. *copulantur* 'shake hands together:' this verb occurs as deponent only in this passage.

117. *profectus sum* 'where I've set out to go.' Ter. *Eun.* II 2, 49 *fortasse tu profectus alio fueras*, on which passage Westerhov rightly

observes 'profectus dicitur etiam de eo qui incipit proficisci.' This explains such expressions as *profectu 's ire* Rud. III 6, 9 and *hinc profectust ire* Trin. 149, as the last editor has happily emended.—*postidem* ('directly afterwards') occurs only in this passage; I have kept it on the authority of my MSS. and three of Gruter's *Palatini*. Compare the analogous formation *indidem*.

119. *quantum potero tantum recipiam* 'I shall come back as quick as possible.' Ter. *Ad.* III 2, 52 *tu quantum potes abi*, where Fleckeisen adopts Guyet's emendation *potest*. It is true that in this phrase either the best or at least good MSS. give *potest* as an impersonal in Ter. *Ad.* v 7, 11. *Phorm.* v 8, 3. IV 3, 69. *Ad.* IV 5, 66; but *Andr.* v 2, 20 and *Ad.* III 2, 52 *potes* alone is recorded as the reading of the MSS. It should therefore not have been changed into *potest;* moreover, this line of the Aulularia proves that in this phrase the verb could be personal as well as impersonal: a fact which appears also from *Capt.* II 3, 88 *ut quam primum possis redeas*, where Brix compares Ter. *Andr.* III 3, 45 *quantum queam* and *Eun.* v 2, 5 *quantum queo*.

ACT II.

120. The forms *med* and *ted* are used by Plautus both in the accus. and abl. sing. See Key, L. G. § 281. 284. Dr. Umpfenbach, in his 'Meletemata Plautina,' attempts to show that *med* and *ted* can only be ablatives, and corrects therefore all passages in which the MSS. give these forms as accusatives. In this line he writes *arbitrárier me*, but 'paenultimam (-ri-) uocis *arbitrarier* correptam constanter usurpari, non productam, pueruli sciunt.' (G. Studemund, *de canticis Plautinis p.* 44).

122. *ut aequomst* sc. facere. The infinitive in such constructions is sometimes omitted and *aequomst* seemingly assumes the same construction as *decet*. Comp. *Rud.* 47 *is leno, ut se aequomst, flocci non fecit fidem*. It was therefore a happy thought of Brix to add *me* v. 421 and *Capt.* 995 *éheu, quom ego plús minusque féci quam me aequóm fuit* (the MSS. omit *me*, Lindemann and Fleckeisen add *illi*).

124. *multum* has here an adverbial sense, comp. *Stich.* 206 *multum miseri*. Examples of this use from Horace are generally known: *ep.* I 10, 3 *multum dissimiles*. serm. II 5, 92 *multum similis* and others. *multiloquaces*, the word proposed for this line by Passerat, has for itself the authority of an old glossary, but cannot be admitted on account of the metre. Plautus has the word *multilocus* Cistell. I 3, 1 and Pseud. 794.

125. Lambinus' note on this line is well worth preserving. 'Ego tamen,' he says, 'qui cum haec scriberem, annum aetatis agebam LVI, duas mutas mulieres uidi.' This provokes old Taubmann's fun, who for his part assures Lambinus, that at an age of 29 he knew already more than two dumb women.—Ben Jonson (*Silent Woman* I 5) calls a woman's silence 'a wealthy dowry.'

127. Adelphasium uses almost the same words *Poen.* I 2, 28 *itást: uerum hoc únum tamén cogitáto.*

130. A construction *monere alicui* does not exist. The passage quoted by Forcellini, *Truc.* IV 1, 12 (=698 Geppert) proves nothing: the MSS. **BC** give *quia nil habes, unum animus moui mihi omnia*, but the MSS. used by Lambinus read *monuit me* (*monuit omnia* without *mihi* is the reading found in a MS. at Paris collated by Geppert). It is therefore clear enough that in this line the datives depend on *consulere* and *monere* follows its analogy.

131. *mussare* is explained by Nonius 427, 15 '*hominum occulte quid et pressa uoce loquentium.*' The frequentative *mussitare* (e.g. *metu mussitant* Cas. III 5, 33) is explained by Donatus on Ter. *Ad.* II 1, 53 '*proprie est dissimulandi causa tacere, dictum uel a muto uel ab M, quae littera est nimium pressae uocis ac paene nullius, adeo ut sola omnium, cum inter uocales inciderit, atteratur atque subsidat.*' Comp. the English *to mutter* and see Munro on Lucr. VI 1179.

133. For *foris* see Introd. p. XXXVI. Though it appears to us strange that a confidential conversation should purposely take place in a public street, we should not forget that the constant habit of the Roman comedy compelled the poets to let all such things pass in the streets as would otherwise require a more appropriate scenery. Comp. Pompon. 142 ss. Ribb. *ego dedita opera te, pater, solum foras Seduxi, ut ne quis esset testis tertius Praeter nos.*

134. As the metre shows that a syllable is wanting in the reading given of this line by the MSS. (for a hiatus between *rem* and *ego* is perfectly impossible), I had ventured to write *conloquerer*, but think now to have a better conjecture to substitute to such an unhappy depravation of the text as this would be. I should now write *utí tuam rem ego técum hic loquerér familiárem.*

135. *feminā*] For the long quantity of the voc. *-a* see Introd. p. XVII.—*quis east*] '*quis* and *quem* in old writers are sometimes feminine.' Key, L. G. § 310. See v. 168. Instances of this usage are collected by Nonius 197, 30 ss.—For the separation of *nam* from *quis*, see note on v. 42.

136. *ais* and *ait* are generally monosyllables in Plautus, *aio* and *aiunt* never. See Ritschl, *proll. Trin.* CLXII. Key, L. G. § 739.

137. The accentuation *optúma* would be startling to those who believe in a general tendency of Plautian prosody to preserve the common accentuation of daily life. There are, however, many instances of such metrical paroxytona as *optúma* to be found in Plautus and the other comic poets. Comp. *desíne* (Naeu. 60. Caec. 60. Ribb.). *piscíbus* Rud. II 6, 29. *omníbus* Trin. 54. *consúlit* Pseud. 1092. *moríbus* Aul. 500. *unícus* Poen. prol. 65. *altéra* ibid. 85. *filíus* Cas. prol. p. 55. See Ritschl, *proll. Trin.* p. CCXXIV. Bentley (Schediasma p. XIV ed. Lips. 1791) observes on such cases as these 'nescio equidem, an in Terentio quoque, cum trimetrum aliquoties inchoet ab *Hicíne*, *Hocíne*, *Libéra*, non in primam retrahendus sit accentus *Líbera* &c. etiam in Iambico... tale etiam illud Plauti Rud. II 6, 29 *piscíbus in álto*...ubi *Píscibus* libentius efferrem quam *Piscíbus*.' In accordance with Bentley, Prof. Key would in all these cases adopt the common accentuation, for in his paper 'on Greek accentuation' (Transact. of the Phil. S. 1855 p. 134) he says that 'Greek [and Latin] iambics agreed with our own [English] in the occasional admission of what was virtually a trochee at the outset of a trimeter.' He therefore reads

síc me di amabunt, út me tuarum míseritumst
Ter. Haut. tim. III 1, 54.

íd sibi negoti crédidit solúm dari
Ter. Andr. prol. 2.

In the latter instance, Prof. Key would no doubt treat *sibi* as a monosyllable (see 'Alphabet' p. 147 and L. G. § 1172 note)—a pronunciation which I should however not admit (see Introd. p. XV note). The only arguments which could be alleged for a theory which is so much opposed to our common metrical creed, seem to rest on some Greek iambics which however admit of other explanations: in Παρθ̄ενοπαῖος (Sept. ad Theb. 553) and Ἱππ̄ομέδοντος (ib. 484) the antecedent vowels are lengthened by the influence of the following liquids, which were notoriously of a very strong pronunciation in the inlaut. I may add that v. 553 is considered spurious by Dindorf and Weil, not on account of the quantity of Παρθενοπαῖος, but on other grounds. In v. 484 Ritschl conjectures μέγ' Ἱππομέδοντος σχῆμα καὶ μέγας τρόπος, where the legitimate quantity would be preserved. In Ἀλφ̄εσίβοιαν (Soph. fragm.) we easily recognise the same process as in the Homeric dative πάντεσσι instead of πάντεσι &c. But Prof. Key contends also that in such a line as Soph. Phil. 740

τί πότε πέπονθας; οὐκ ἐρεῖς, ἀλλ' ὧδ' ἔσει

we ought to pronounce τίπτε (at least so I understand his words). This would indeed be the same as the beginning of an English iambic *This is*

my ôwn; we may only be allowed to ask for the arguments which entitle us to transfer the laws of English poetry to Greek and Latin metres; and these I cannot find in Prof. Key's paper.

140. *amabo* 'pray:' see Parry's note on Ter. Eun. I 2, 50. It is ordinarily used parenthetically without influencing the construction of the sentence.

141. For *sis* see note on v. 46.

143. Perhaps I should have given preference to the reading found in J: *aduenio.* There is no doubt that the frequentative *aduento,* if taken in its original nature, would here be entirely out of place. *aduentare* would however seem to have lost the sense of a frequentative, if the reading in *Poen.* III 1, 58 should be genuine: *ubi is detulerit* (*tetulerit* Camerarius), *tu èo quaesitum séruom aduentés tuom,* but I am inclined to think that Bothe rightly reads *seruom quaésitum aduenies tuom.* The only other Plautian passage in which the frequentative occurs, is *Truc.* II 4, 51 (=401 Geppert) *quonidm iam decimus ménsis aduentát prope,* and there it may well be explained 'draws nearer every day.' In Terence and the other comic writers, *aduento* is not found, Ennius uses it once in its frequentative sense, rell. ed. Vahlen p. 99.

144. *factum uolo* 'est non comica magis formula quam translaticiae humanitatis. quod est: cupio tibi fieri quod uis, et quantum in me est, ut fiat, operam dabo. Bacch. 495. Asin. 685.' J. F. Gronovius ad Gell. VII 3. Compare Ter. *Ad.* V 7, 21. *Phorm.* V 3, 4.

145. Lambinus first saw that the words *liberis procreandis* could not be explained grammatically and therefore transposed *quod tibi sempiternum salutare sit.* ME. *ita di faxint.* EV. *liberis procreandis uolo te uxorem.* But the same result is obtained by supposing the loss of two little words, as we have done. For the metrical constitution of the whole passage see also p. LXVII.

147. The words *ita di faxint* are frequently given to Megadorus, but without any sufficient reason. Megadorus afterwards speaks, as if he was totally disinclined to take a wife (149 s.): how then could he so readily assent to his sister's proposal which is indeed clearly worded? Gruter observes 'potuit uel ioci causa hoc interfari, tanquam scilicet etiam liberos procreare liceret ex alia re quam feminis,' whereupon Gronovius justly replies 'iocosi sunt qui nodum sic tollunt, ioco interfari Megadorum.' There seems to be no doubt that these words belong to Eunomia. For the phrase see v. 255. 781 s.

148. *occidis*] The present stands in this phrase *Pseud.* 931 and *Men.* 922, the perfect *occidisti* Aul. 712 and Ter. *Phorm.* IV 3, 67.

150. *lapides loqueris* 'you speak stones.' Compare Shakespeare, *Hamlet* III 7 '*I will speak daggers to her, but use none.*' Much Ado

about Nothing II 4 '*She speaks poniards, and every word stabs.*' The contrary is expressed by Aristophanes Nub. 910 ῥόδα μ' εἴρηκας.

154. *perendie* 'the day after:' this is the original meaning of this word which will thus be constantly met with in Plautus. Comp. the phrase used in the *legis actiones* '*in diem tertium siue perendinum*' (see Bergk, *rhein. mus.* XIX 606) and *Merc.* 378 *cras agito, perendie agito.* Megadorus seems to have the same opinion of married life which Hipponax expresses in the following lines δῦ' ἡμέραι γυναικός εἰσιν ἥδισται, Ὅταν γαμῇ τις κἀκφέρῃ τεθνηκυῖαν. Another sentence of the same kind is reported of Chaeremon γυναῖκα θάπτειν κρεῖσσόν ἐστιν ἢ γαμεῖν. [The comma after *perendie* is due to the printer, not the editor.]

157. The reading of this line is not quite settled. In the reading adopted in our text we have the final syllable in *grandior* long (see Introd. p. XVIII) and the last syllable in *mulieris* as anceps, which in the caesura may be excused. I am now inclined to read *sed ĕs grándior natú, mediast mulíeris aetas:* where the short quantity of *es* would have to be added to the similar instances enumerated Introd. p. XLVIII.—*aetas media*, i. e. *inter senem iuuenemque, sed proprior seni*, as Seneca expresses it *Oed.* 776. Cicero has *media aetas* de sen. 17, 60 and 20, 76.

159. *neuis*] Comp. *neuelles* v. 284 and see Key, L. G. § 734.

161. Megadorus contemptuously calls a wife of somewhat maturer years *anus*, to express that she is nearly old enough to deserve this title. The epithets *senex* and *anus* are, however, not to be taken as expressions of a very old age, they being sometimes applied to persons of about 45 to 50 years. E. g. Amphitruo is called *senex* in the comedy bearing his name V 1, 20. IV 2, 12, though he seems a newly-married man 'in the prime of his years.'

162. *postumus* is a formation of the same kind as *infumus intumus extumus:* see Key, L. G. § 823. It generally means a son born after his father's death, but sometimes even sons born when their fathers were very old were called so. See Virgil, *Aen.* VI 763 *Siluius, Albanum nomen, tua postuma proles, Quem tibi longaeuo serum Lauinia coniunx Educet siluis.* Gellius gives us the note of an ancient grammarian, Caesellius, on this passage '*postuma proles non eum significat qui patre mortuo, sed qui postremo loco natus est. sicuti Siluius qui Aenea iam sene tardo seroque partu est editus.*' Noct. att. II 16 with Gronovius' note.

163. *degam*, the reading found in Nonius, could be defended by *Epid.* I 1, 63 *degetur corium de tergo meo*, where B and the Palatine MSS. give *detegetur*, while Nonius has *degetur.* It is however much more probable that Plautus himself wrote *demam* et *deminuam*: see note on v. 49. It is now evident by the express testimony of Schwarz-

mann (see p. LXVII), that the MS. B reads *deminuam*, not *diminuam*, as my text gives in consequence of the carelessness of former collations. And this is no doubt the genuine reading, comp. the only other Plautian passage in which this word occurs, *Truc.* II 7, 10 (=558 Geppert) *nám de hoc obsonátu de mina úna deminui modo Quínque nummos*, where *deminui* is the reading of all the MSS.—*diminuo* or *dimminuo* (this is the spelling found in B *Men.* 304 and *Most.* 265) is quite a different word: its original composition with *dis-* manifests itself in the phrases *dimminuere caput* (Plaut. *Men.* 304. *Most.* 265. Ter. *Eun.* 803) and *cerebrum* (Ter. *Ad.* 571). The difference between compounds of *de* and *dis-* has only been overlooked: thus we have *describere* 'to describe' and *discribere* 'to divide,' see Bücheler, *rhein. mus.* XIII 598 ss. and *jahrb. für class. phil.* 1863 p. 782 s.; for *dispicere* and *despicere* see Munro's critical note on Lucr. IV 419. *diminuo* itself frequently stands where the genuine form would be *deminuo:* see Lachmann on Lucr. V 266 p. 237.—For *sŏrŏ(r)* see Introd. p. XXXII.

164. The same expressions are used *Trin.* 346 and the whole line appears again *Capt.* 321, where it is however considered spurious by Fleckeisen and Brix.

165. For *factio* see Nonius as quoted in the critical notes, and such passages as *Trin.* 452. 464. 497. *Cistell.* II 1, 17. The adjective *factiosus* (v. 225) means therefore 'multis innixus et florens clientelis.'—*dotis*] The gen. plur. *dotium* occurs Digest. XXIII 3 '*de iure dotium.*'—*dapsilis* = δαψιλής. *dapsilus* is no Latin form: the passage generally quoted, *Pseud.* 396, is too corrupt to prove anything. The adverb *dapsile* is read in a fragment of Pomponius (v. 161. Com. Ribb. p. 210).

168. For *sodes* (Priscian's reading) see note on v. 46.—*quis cast*] see on v. 135.

170. *haut* or *haud* is the form given by the MSS. Throughout the Aulularia the true Plautian form of this word before consonants would be *hau:* see Ritschl, *proll. Trin.* p. XCIX. *praef. Stichi* p. XVI. Fleckeisen, *ep. crit. p.* x. This same form repeatedly occurs in the MSS. of Livy and Tacitus, and grammarians tell us that Virgil used it: see Fleckeisen, *fünfzig artikel aus einem hülfsbüchlein für lateinische rechtschreibung* p. 18 s.

172. *quid dictura 's* i. e. dictura es, though we should expect either *sis* or *quod es dictura.* But in Plautian language the difference between the subjunctive and indicative in constructions like the present is not yet accurately developed. We may compare *Bacch.* 78 *scio ego quid ago : : at ego pol scio quid metuo* with *Aul.* 106 *sed quid agam scio.*

173. Eunomia seeing her brother determined on his choice, gives her assent with the words generally used on such occasions *di bene uor-*

tant: see Trin. 573.—'Abituri, ne id dure facerent, *numquid uis* dicebant iis quibuscum constitissent.' Donatus on Ter. *Eun.* II 3, 49. Comp. Hor. *serm.* I 9, 6.

174. For the hiatus *conuéniam* | *Eúclionem* see Introd. p. LX.

175. The reading of this line is not quite certain. I regret that Klette's excellent conjecture (in his *Exerc. Terent.* p. 21) escaped my notice, when the text was in the press. He writes: *séd eccum* uideo. *néscio unde sése homo recipít domum.* 'but there I see him: he is just returning home from some place or another (*nescio unde*).'

176. For the explanation of *praesagire* see Cicero as quoted in the critical commentary. The passage in question has however been pronounced spurious by Hottinger, and the last editor, Baiter, secludes it from the text. See moreover note on v. 214. Terence says *mi animus praesagit mali* Haut. tim. II 2, 7.—For the formation of *praesagībam* see note on v. 49. Key, L. G. § 461.

179. *properare propero* is a comical exaggeration frequently met with in Plautus: see v. 242. Comp. *Curc.* 637 *propere propero.*—*animus domist:* comp. *Persa* 709 *animus iam in nauist mihi.* Merc. 589 *si domi sum, foris est animus: sin foris sum, animus domist.* Similar expressions are found in Ter. *Eun.* IV 7, 46 and Cic. *ad Att.* XII 12. Hence we have to explain *Cas.* III 3, 9 s.

182. *non temerariumst* 'it's not for nothing' (*Thorn.*), comp. v. 616.

183. *eo* has here a monosyllabic pronunciation: see Introd. p. LVII.—*blandius* 'very kindly' i.e. more kindly than he usually does. In this way the comparative is sometimes equal to a strengthened positive, comp. *Amph.* prol. 56 *set ego stultior,* i.e. 'I'm very stupid.' The same expression occurs *Merc.* 919.

184. *a pecunia* 'as to my pecuniary circumstances,' comp. *ab ingenio inprobust* Truc. IV 3, 59, and Key, L. G. § 1303 c.—The *i* in *pecunia* undergoes here the process of synizesis.

185. For *habĕ(s)* see Introd. p. XXXVIII.

186. Euclio misunderstands the philosophic sentence with which Megadorus tries to comfort him, viz. that contentedness is the best foundation of happiness, and readily suspects that Megadorus' expression *sat habes* alludes to his treasure.—*perspicue palamst*] The two synonyms express together only one idea 'it is *quite* clear.' Here, as in *properare propero* (v. 179), alliteration helps to strengthen the expression.

187. For *quoi ego* see Introd. p. LXIII.

189. *uirgo grandis* 'a full-grown girl.' I will here mention an ingenious etymology given by Prof. Key, Transact. of the Phil. Soc. 1865 p. 73: '*grandis* in the best writers is especially used of growth;

and indeed it is probably of the same stock with our word *grow;*' comp. the same writer in the Transactions of the Phil. Soc. 1857 p. 307.—*cassus* is, as Priscian justly observes, of the same root as *carere*, and therefore governs the same case as the verb.—Comp. Ou. *rem. am.* 571 s. *filius hunc miles, te filia nubilis angit, et quis non causas mille doloris habet?*

190. The words *neque eam queo locare quoiquam* are no superfluous repetition of *inlocabilis* in the preceding line, as some commentators say. The sense is 'I've an unmarriageable daughter, and indeed I can't dispose of her.' These two expressions together exhaust, so to say, the whole of the idea, such fulness as this being one of the characteristic features of popular speech. Comp. *Glor.* 452 *neque uos quis homines sitis noui neque scio.* Amph. v 1, 8 *nec me miserior feminast nec ulla uideatur magis.* Trin. 130 *quid secus est aut quid interest?*—See v. 211.

191. *dabitur* sc. auxilium, pecunia.

192. *inhiare* c. acc. 'to gape for something,' ἐγχαίνειν τι in Alciphron, a phrase very frequent with Plautus: e.g. *Aul.* 265. *Trin.* 169. *Glor.* 715. 1199. *Truc.* II 3, 18. *Stich.* 605: later writers have the dative after this verb. See Ritschl in Reifferscheid's Suetonius p. 490.

193. Erasmus suggests that the allusion is taken from enticing a dog by holding bread in one hand and a stone in the other ready to throw as soon as the dog comes nearer. Comp. eu. Matth. VII 9 ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος ὃν αἰτήσει ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ;

195. *manum inicere = copulari manus* v. 116.—*onerare* is sometimes synonymous with *inponere*, *inferre*, e.g. in Virgil's expressions *uina onerare cadis* (Aen. I 195) and *dona Cereris canistris onerare* (Aen. VIII 180).—*zamia*, ζαμία (ζημία), i.e. damnum, detrimentum. The word seems a ἅπαξ λεγ., for in a passage of Pliny, N. H. XV 26, the reading is not quite certain (*quae se in arbore ipsa* [pinu] *diuisere, uocantur zamiae laeduntque ceteras, nisi detrahantur*). The original spelling of this word as used by Plautus himself would be *samia*, see Fleckeisen, *ep. crit.* p. XII.—Brutus (in Cicero's *Ep. ad fam.* II 13) expresses the same meaning by *iniungere detrimentum.*

196. For *ubi quidque* comp. *Poen.* prol. 105 *ubi quamque in urbem is est ingressus.* Truc. II 1, 40 *ubi quamque nostrarum uidet prope aedis.* Bacch. 471 *ea absorbet, ubi quemque attigit.* Capt. III 2, 4 *ubi quisque uident.* We have similar constructions *Most.* 831 *ut quidque magis contemplor, tanto magis placet.* Men. 522 *ut quemque conspicor, ita me ludificant.* Merc. 216 *quidque ut dicebam, mihi credebat.* See Key, L. G. § 349, 1. (Perhaps the reading of J *tetigerunt* should be preferred to

the subj.). In *polypus* the first syllable is long, according to the Greek πουλύπους (πωλύπους): comp. Hor. *serm.* I 1, 40.

197. The comma after *uolo* is due to the printer and must be omitted.

198. *heu* c. dat. is generally considered ungrammatical, see Zumpt § 403 (in Prof. Key's Grammar I find nothing on this point). In Plautus the MSS. give the phrase *heu misero mihi* Merc. 661. 770; Ritschl in the first passage gives *hei*, in the second *ei*. On account of these passages I kept *heu* which I thought to be the reading of **B**; now we know from Schwarzmann's collation that this MS. gives *ei* and so we should write accordingly.

199. *harpagare*, a hybrid verb formed from the Greek ἁρπαγή repeatedly occurs in Plautus: *Bacch.* 657. *Pseud.* 139. 957. *Trin.* 289.

200. *adire ad pactionem* = pacisci, and hence the construction is to be explained. See a similar case v. 281.—*interuisam*] 'As *uis-* means 'go and see', so *inter-uis-* means 'go and hunt up,' 'go and see thoroughly into.' Key, *Transactions of the Phil. Soc.* 1854 p. 67. This explanation accounts for the acc. *domum* here and in the next line, which some editors change into *domi*, but compare *Merc.* 555 *interea tamen huc ad me interuisam domum.* Hildyard compares *Men.* prol. 51 *si quis quid nostrum Epidamnum curari uelit*, where all our good MSS. read *Epidamnum*, while Ritschl's edition has *Epidamni* on the authority of Pylades' MSS., i.e. on no authority. Hildyard rightly defends the acc. 'quia motus ad eum locum intelligitur.'

204. Camerarius explains *ex paupertate* 'ex ordine seu numero pauperum, ut *ex nobilitate*.' But this use of *paupertas* is not supported by other examples. For *ex* see Key, L. G. § 1331 k.

205. *perit* = *periit*. This contraction is by no means scarce in Plautus and Terence: see Lachmann, *comm. Lucr.* p. 209 s. In common speech these forms seem to have been much used, as appears from the perfects *audit perpolcit expolit seruit munit petit poseit posit* all of which are found in inscriptions: see Bücheler's note on Petronius p. 67, 16.—The sense of the passage is therefore clear enough [rectify the crit. note]. Euclio says 'my money is allright (*saluom*), since nothing of it is gone.' Boxhorn gives the following explanation 'salua res est, si salua dicenda sit quae sicut nondum periit, ita potest aliquando perire,' but I cannot elicit this sense from the text.

206. *intro redii* 'went back into the house'—*exanimatus*: see v. 179.

211. *neque malis neque inprobis*: see note on v. 190.

213. For *mala malitia* see on v. 42. *malitia* is often used by the comic writers in the sense of *cunning* or *shrewdness*, e.g. Ter. *Phorm.*

IV 3, 54. Plaut. *Epid.* in fine: *hic is homost qui libertatem malitia inuenit sua.* Cicero too has the word in this sense, *ad Att.* XV 26.—Instead of *omni*, Cicero would have preferred *ulla:* see Parry's note on Ter. Andr. II 3, 17.—*sine omni malitiast* Trin. 338.

214. For *arbitrŏr* comp. *Cas.* II 4, 5 *bŏnae frugi hominem tē iam pridem esse arbitrŏr* : : *intĕllego*, and see Introd. p. XX.—*aurum huic olet*] We think the following extract from Prof. Key's paper 'on the word *Inkling*' not out of place here. 'A faint suspicion about anything language is apt to represent under a figure borrowed from the sense of smell. Thus *subolet mihi* is the favourite mode of expressing this idea with Plautus and Terence [*oboluit huic marsuppium* Men. 384]. The medium by which the scent is conveyed is of course the air, and thus we have the phrase 'to wind,' meaning 'to catch a scent of anything,' so also 'to get wind of,' or as the Germans say *wind davon haben.*'

215. For the prolepsis see note on v. 440.

216. Formulas of this kind were usual on such occasions as this: see v. 780.

218. *facinus facere*] Plautus makes frequent use of the so-called *figura etymologica*, e.g. this very phrase occurs again *Curc.* I 1, 24. Cicero too has it, *de fin.* II 29, 95, most probably in consequence of a remembrance from some poet. Comp. *Trin.* 446. 599.

219. 'A poor man, who never gave offence to you or yours,' (*Thornton*). For *abs* see Key, L. G. § 1303 c, and note on v. 184.

220. For the construction *mereri ut* Brix on Capt. 419 quotes the following passages: *Capt.* 419. 740. *Epid.* V 2, 47. Ter. *Andr.* I 5, 46. Cic. *de or.* I 54, 232. Liv. XL 11.

225. *item* never has the sense attributed to it by Hildyard 'on the other hand,' and the passage quoted by him (*Aul. prol.* 20) very well admits of the common sense of the word. I have therefore adopted Brix's emendation of this passage.—For *factiosum* see note on v. 165.

226. *locassim* is explained by Corssen, *ausspr.* 2, 37. It arises from an original form *locauesim* (from which the common form *locauerim* is derived with the change of an *s* into an *r*); by a compression of the middle syllables we get *locasim* or *locassim* (comp. *causa caussa* and Introd. p. XLI). In a similar way we have *urasso* = *arauiso araso* (Key, L. G. § 567).—*locare* is frequently used by the comic poets where later writers would have said *conlocare:* see the examples given by Bentley in his note on Ter. Phorm. V 1, 32.

228. The words *onus onustus onerare* are in the best MSS. frequently spelt with an initial *h*. Prof. Key ('Alphabet' p. 68) connects *honor* and (*h*)*onus* as being of the same origin, both being derived from a root *hon*, denoting a *load* or *charge*, which is either an *honor* or a *bur-*

den, according to the nature of the case (comp. also Scaliger's 'etymologiae,' Varro ed. Bipont. 2 p. 281). Mr. Munro on Lucr. III 113 thinks that *honustum* 'is too well attested for us to regard it as a corruption;' but the passage which he quotes from Servius to *Aen.* I 289 would only prove that the faulty aspiration was commonly added in the time of the grammarian, and that he vainly tried to account for it. See note on v. 46.

229. With the collocation of the words *magis haut* compare *Trin.* 233 *de hac re mihi satis hau liquet.*—*quasi* stands here in its original sense as an equivalent for its decomposition *quam si* (see Bentley on Ter. Ad. IV 1, 12). Comp. *Trin.* 265 *peius perit quasi saxo saliat.* Glor. 481 s. *neque erile hic negotium Plus curat quasi non seruitutem seruiat* (*quam si* Bb and late MSS). *Curc.* 51 *tam a me pudicast quasi soror mea sit* (*quam si* Jγ).

230. For *utār* see Introd. p. XX.—*iniquiore* 'quite unequal.' See note on v. 183. Key L. G. § 1056.

231. *stabile stabulum:* see note on v. 42.—For *fuat* see Key, L. G. § 725.

232. If we assume the adv. *mordicitus* (comp. *radicitus* and *publicitus*, Key, L. G. § 777), we need not transpose the words *me mordic[it]us*, as is done in our text. But this adverb is not sufficiently established to admit it into the text.—For *bouĕs* (or *bous*) see Introd. p. XXXVII.

234 s. *quam proxume, tam optumumst* = quo propius, eo melius, a construction not unfrequently met with in the comic writers: e.g. Ter. *Haut. tim.* V 2, 44 *quam minima in spe situs erit, tam facillime...pacem ..conficiet.* Ad. III 4, 56 s. *quam uos facillume agitis, quam estis maxume, tam maxume uos aequo animo aequa noscere oportet.* The same construction is found in Sallust. *Iug.* 31 *ita quam quisque pessume fecit, tam maxime tutus est.* Mr. Parry justly remarks that it is not noticed in any of our grammars, not even in Madvig or Key.

235. The right spelling of *condicio* is with a *c*: see Corssen, *ausspr.* 1, 24. The word is often used in the sense 'marriage-offer,' e.g. v. 472. See Parry on Ter. Andr. I 1, 52.

236. For *duas* see note on v. 62. In another passage, *Men.* 267, it is doubtful whether *duas* or *duis* is the true reading.

240. *num* and *non* are sometimes interchanged in the MSS., e.g. *Curc.* II 3, 86 *num moror* BJ, *non moror* Pall.—*dispcrii* 'am I *totally* undone?' Comp. *Most.* V 1, 36. *Trin.* 1089. Ter. *Ad.* III 3, 1. *Haut. tim.* V 2, 17. Similar compounds are: *discrucior* Aul. 105. *discupio*, *dispudet* Bacch. 481. Most. 1166. Ter. *Eun.* V 2, 16. *distaedet* Amph. I 3, 5. Ter. *Phorm.* V 9, 22. All these expressions belong to every-day life which is always fond of exaggerations.

241. On this line see crit. note and Introd. p. IV and XI.

242. The infin. act. *confodere* is to be explained by supposing the ellipsis of an accus. like *seruos*. Hildyard justly compares the following passages from Virgil: *Aen.* II 185—6. III 472. V 385. 773. This negligent construction is very frequent after *iubeo:* see the examples given by Zumpt § 617. Bothe, however, writes *confodiri*, in which case we should pronounce *apu* (see Introd. p. XXXIV). For the irregular form of the infinitive comp. *Glor.* 374 *non póssunt mihi minís tuis hisce óculis exfodíri*, where the Ambrosian palimpsest has EXFODIRI, while the other MSS. give *fodiri* (see Ritschl, *rhein. mus.* IX 159). There is however not sufficient reason to adopt this form in the present passage.—It was very rash of me to write *hinc eit* according to Pareus' statement of the reading in B. If we may trust Gruter, the MS. has *hinc ē* ('*e* cum uirgula superiacente'), and this would be *hinc est*. It is very possible that this is the genuine reading, so that we should have to explain *hinc* by a σύγχυσις of two constructions: *quo hinc iuit et ubi est*. The reading *hic est*, would, of course, be easier to understand. *eit* is, at all events, an impossibility.

243. *fastidit mei* 'he scorns me:' see Key, L. G. § 939.

246. *congrediri*, from the crude form *con-gredi*—, see Key, L. G. § 555. Comp. also 242.

247. With the pronunciation *occásyo* compare *pecúnya* v. 184. Introd. p. LVIII.

248. For *hercle* see note on v. 48.—The verb *elinguare* occurs only in this passage and in the treatise *de differentiis uerborum* by Cornelius Fronto (p. 2200 Putsch) '*elinguis* habet linguam, sed usu eius caret: *elinguatus* amisit.' Comp. also *elinguatio* γλωσσοτομία and *elinguo, as* ἀπογλωττίζω Gloss. Labb. p. 64.—*usque ab* is not so frequently met with as *usque ad*. Terence has it only once, *Phorm.* II 3, 48.

249. Comp. *Poen.* I 1, 18 *auctor sum, sino*. For the omission of the conjunction *que* see Key, L. G. § 1436. For *loces* see note on v. 560.

250. For the hiatus *arbitrári*: *Eúclio* comp. v. 174 and Introd. p. LX.

251. In *senecta aetas* the first word is to be considered as an adjective, see Brix on Trin. 43. *aetate iuenta* (i.e. *iuu.*) occurs in the end of a hexameter in an old inscription: Ritschl, P. L. M. E. tab. 80, c. Terence has *senecta* alone *Ad.* V 8, 31; in all other passages he uses *senectus*—*ludos facere* = *ludere, ludificari*, and hence we should explain the construction c. acc. (see an analogous case v. 194 a.). Plautus has this phrase with the dative just as well (*Merc.* II 1, 1. *Rud.* III 1, 1. *Truc.* IV 2, 46. *Most.* II 1, 80. *Cas.* IV 1, 3), but still the accusative is more frequent. See Ritschl, *Par.* I 428, where a special paper on this

phrase will be found showing that *ludo facere aliquem, ludum facere aliquem, ludos dare aliquem* are not Plautian expressions.

252. In *cupiam copiast* observe the alliteration together with assonance. Thornton remarks 'There is a poor conceit here. Megadorus had said *ludos facias*, which may signify *you make sport of me*, or *you give a public shew, play or spectacle;* in which latter sense Euclio takes it and replies *I could not, if I would*, by reason of his poverty.' This play on the expression used by Megadorus is really so very poor that we cannot believe it to be intended by Plautus himself, but it seems rather due to the refinement of the commentators. Euclio very strongly expresses the idea 'how could so poor a man as I make sport of so rich a gentleman as you?'

254. It is of course equally correct whether we accent *cúm illa* or *cum ílla*, but the first pronunciation seems to harmonize more with the habit of Plautus: see Introd. p. LXIII.—Comp. *Trin.* 571 *nunc tuam sororem filio posco meo, Quae res bene uortat*—LE. *di bene uortant: spondeo.*

257. The verb *perplexari* occurs only here in Plautus; Terence expresses the same by *perplexe loqui* Eun. v 1, 1. Comp. *uerbum perplexabile* As. IV 1, 47.

258. *páctum non pactúmst*] 'hac (accentus) uariatione boni poëtae saepissime utuntur in repetitione, ne idem uocabulum eodem accentu recurrat...Italis quoque haec perquam familiaria sunt nec nostris poëtis (*i.e. Germanis*) Anglisue aliena.' Lachmann on Propert. II 3, 43.—*quod uobis lubet* 'just as it pleases you.' *quod = quoad:* comp. *Glor.* 1160 *inpetrabis, inperator, quód ego potero, quód uoles* 'thou shalt have anything, as far as it is in my power' (*quot* or *quod* the MSS., *quoad* Ritschl's edition). In a tetrameter bacchiacus *Men.* 769 we have the same *uerúmst modus tamén, quod pati úxorem opórtet* 'still there is a measure whereto a wife must be patient' (*quod* CD, *quo adpati* B, *quoad* Ritschl after Lambinus). In Terence we find two instances of this meaning of *quod: Eun.* II 1, 7 s. *munus nostrum ornato uerbis quod poteris, et illum aemulum, Quod poteris ab ea pellito.* and *Haut. tim.* III 1, 7 *quod potero, adiutabo senem.* In the construction *quod eius* it is generally known in this sense: see Key, L. G. § 922.

259. The genuine Plautian form would be *controuorsia*, in accordance with *uorto* 255.

260. The reader is requested to rectify a typical error in the text, where we ought to have *numquaest.*—For the construction compare *Capt.* II 2, 103 s. *Amph.* II 2, 222. *Amph.* fr. ap. *Non.* 327, 2. *Cas.* v 4, 24. Ter. *Phorm.* II 1, 42. *Most.* 434. *Capt.* III 4, 92 s. Hor. *serm.* I 1, 20.

261. For the phrase *numquid me uis* see note on v. 173.—*stuc* is a

ıortened form of *istuc:* see Key, L. G. § 288 note †. Lachm. Lucr. p.)7. Corssen, *ausspr.* 2, 80. Euclio is going to say *istuc de dote memi- :ris scito* (see v. 255), but Megadorus cuts him short off by saying *fiet.* ı thè same way a delicate pecuniary arrangement is indicated by a mple *haec* Trin. 578.

262. *propere strenue* express together only one notion 'directly.'

264. *in* in the compound *inaudire* denotes privacy 'to hear as a :cret,' see Key, L. G. § 1338 e.

265. *id*] It would be possible to understand *thensaurum* as a neuter: :e note on v. 10. Still it is much more probable that *id* here represents ıe general notion of the thing 'that's what he is after.' So we have *eo* ı reference to *quadraginta minae* Trin. 405. Comp. *As.* I 1, 76 *uiginti ım usust filio argenti minis: Face* id *ut paratum iam sit.*—*obsti- are* is explained by Festus to be 'affirmato et perseueranti animo xpetere.' It occurs thus only here in Plautus.

266. *deblāterare* is an intension of the simple verb *blāterare* used by Iorace (*serm.* II 7, 35) and some older poets, e.g. Afranius and Caecilius Nonius p. 78, 30). Plautus has *blātire* Amph. II 1, 71. Epid. III 1, 3. Curc. III 82. See Gellius I 15, where a whole chapter is devoted ɔ loquacity. The German *plappern* and the English *to blab* are derived ·om the medieval form *blaberare.*—For *de-* in composition with verbs see Key, L. G. § 1327.

267. The Future Infinitive is one of the cases in which the auxiliary may be omitted even in Plautus, see Key, L. G. § 1259.—Comp. *Curc.* V 3, 8 *heus tu, leno, te uolo.* It is not impossible that *uolo* is likewise the true reading in this passage, although *uoco* gives a good sense and is, moreover, the reading of the MSS.

268. The text gives the reading of the MSS., which is, however, scarcely genuine. As it is, we should have to take *propera atque elue* = *propera eluere,* which would be a negligent construction, but might perhaps be admitted, if it was not for the collocation of the adverb *pure,* to place which in so prominent a position as it now holds we cannot see any reason. Palmerius and Acidalius read *pura propere,* but the verb *purare* seems altogether imaginary. I am therefore inclined to believe in Guyet's emendation *prome propere atque elue* which gives a very appropriate sense and is, at the same time, not far from the traces of the MSS.

270. *potest* = *pote est* or in later latinity *possibile est.* So again v. 275. This usage is confined to the language of the older poets.

277. For the formation of the adverb *inmixtim* see Key, L. G. § 780. Munro on Lucr. I 20. It is however a ἀπ. λεγ.—Comp. *Cas.* V 2, 52 *ut senex hoc eodem poculo quo ego bibi biberet.* In English we may say with the same simile *to empty the cup of misfortune.*

Act III.

Strobilus returns from the market with two cooks and two music-girls whom Megadorus has hired for the celebration of his nuptials with Euclio's daughter. In the following dialogue between Strobilus and the cooks we have a lively, though comically exaggerated, picture of Euclio's meanness and avarice.—Comp. Athen. XIV p. 659 b *μάλιστα δὲ εἰσάγοιται (sc. ἐν τῇ νέᾳ κωμῳδίᾳ) μαγειροὶ σκωπτικοί τινες* and Meineke, *Men. et Philem. rell.* 1823 p. 64.

278. *obsonare* 'to get victuals,' 'to market,' e.g. *Bacch.* 97. 143. *obsonari* as deponent stands v. 293. Comp. *Stich.* 681 *Stichus obsonatust* 'has bought the provisions.' A parallel passage is found in Ter. *Andr.* II 6, 20 where most of the MSS. give *uix, inquit, drachmis obsonatus est* ('Vaticanus et nonnulli alii' *est obsonatus*) *decem:* and this would give a very good sense 'he has spent scarcely ten drachms on provisions.' Bentley, however, adopts the reading of two of his MSS. *est obsonatum*, in support of which he compares Plaut. *Bacch.* I 2, 35. Fleckeisen gives the same reading and Parry has not even a note on the passage. I should keep the common reading, which is sufficiently defended by the passage quoted from the Stichus.—For *conduxit coquos* see Pliny as quoted in the critical note on v. 397.

279. The form *tibicenas* rests on an erroneous statement of Pareus. See Introd p. LXIX.—*apud* here drops its final *d:* see Introd. p. XXXIX.—*forum:* comp. *Pseud.* 790 s. *forum coquinum qui uocant, stulte uocant: Nam non coquinumst, uerum furinum forum.*

280. See note on v. 19.

281. Congrio plays upon his own name and the expression *dispertire obsonium* used by Strobilus. Under *obsonium* and *ὄψον* especially *fish* was understood, whence *ὀψάριον* in the language of the New Testament simply means 'fish' (comp. the modern Greek *ψάρι*). Strobilus having signified his intention to divide the *obsonium* into two parts, Congrio replies that he shall certainly not divide him, just as if he was afraid of being comprehended under the category of *fish*, the *conger* being a kind of eel, which was cut into pieces before it was cooked (comp. v. 396). For *dispertire* he substitutes *diuidere*, a word which is sometimes used in an obscene sense: see Petron. 11 p. 13 Bücheler.

284. Antrax, the other cook who seems more honest but less witty than Congrio, catches at Congrio's expression *hic tam palam*, and calls him therefore *pudicum prostibulum*, adding as his suspicion that Congrio would perhaps not obstinately refuse to yield to such a proposal, if made

at a fitter time and place.—*haut neuelles*, an intensifying λιτότης for *uelles* 'you would be quite ready.' For the form see note on v. 154.

285. Congrio replies that he meant *operam dare* v. 282 in a different sense, not obscenely as Antrax would insinuate.—*aliouorsum dicere:* comp. Ter. *Eun.* I 2, 2 *aliouorsum accipere.*

286. *istuc* is here adverb = *istoc*, see Key, L. G. § 366.—Strobilus intends to avoid all further quarrel and says therefore *sed erus* &c. 'but to come to the point, my master is going to marry.' For this usage of *sed* see Zumpt § 739.

289. *huius* is here monosyllabic = *huis*, see Introd. p. LVII.

291. 'Do you mean to say that you are going to send one half here, the other to your own house?'

292. *nempe* has its first syllable short: see Introd. p. XLVI.

293. The same expression *filiai nuptiis* occurs v. 370. 532. 790. In these three passages the MSS. rightly omit *in*, which must be omitted, since the final *i* in *filiai* cannot be elided: comp. Lachmann, Lucr. p. 161. In this passage we are at liberty to take *nuptiis* either as a dative or an ablative (see Key, L. G. § 992. Zumpt § 475), but in the others it must be ablative.

295. This was a proverbial expression, comp. *Persa* I 1, 41 *aquam e pumice postulas qui ipsus sitiat* and *Pseud.* 73 *pumicei oculi.*—For *aridus* see the commentators on Ter. *Haut. tim.* III 2, 15 *sed habet patrem quendam auidum miserum atque aridum.* It is frequently used to denote the nature of the pumice-stone, e.g. Catull. 1, 2. Martial VIII 72. *pumex* generally is a masculine, but sometimes we have it also as a feminine, see Priscian VI 712 (P.), e.g. in Catull. 1, 2 we should read *arida modo pumice expolitum*, not *arido* (Haupt, *quaest. Cat.* p. 6). Servius on Aen. XII 587 '*pumicem autem iste* (Vergilius) *masculino genere posuit, et hunc sequimur; nam et Plautus ita dixit*' seems to allude to this passage in the Aulularia.

296. *tandem* expresses Congrio's unwillingness to believe what Strobilus tells him. See Zumpt § 237.

297. *quin* here and v. 300 means 'even:' see Zumpt § 542. If found with an indicative, this particle is quite different in origin from *quin* c. coni. In the latter case, it is a compound of the relative pronoun *qui* and the original negation *ne;* in the first, it is the interrogative *qui* and *ne.* In translating it by 'why,' we may preserve its original meaning.

298. *eradicari* = *usque ab radicibus* (v. 248) *perire:* see the commentators on Ter. Andr. IV 4, 22. Haut. tim. III 3, 28.

299. *tigillum* is a diminutive of *tignum* formed in the same way as *sigillum* from *signum.* Isidor's derivation from *tegulae* (Orig. XIX 10)

is quite groundless. *Ligellum*, as Nonius reads, would be a diminutive from *lignum*, and would, of course, give the same sense, but occurs nowhere else. Most of the commentators take, however, *de suo tigello* in the sense of 'from his house,' or as Hildyard says, 'through the rafters of his house.' As there is no other passage in any author, where *tigillum* would have the sense *domicilium breue*, I prefer the explanation given by Pareus according to which we need not invent a new sense for this passage. Euclio thinks that he is undone, when the smallest piece of wood is burned in his house, and he therefore keeps no wood in the house: see v. 355.

300. 'Some commentators suppose, by *follem* is meant a *purse*, but the plain and obvious sense of this word appears to be a kind of *bag*, which Strobilus supposes Euclio to fasten to his mouth and throat to catch his breath in, while he is asleep. The thought is extravagant, but humorous.' *Thornton.*

302. *guttur* is masculine in another Plautian passage, *Glor.* 835. Novius too has *usque ad imum gutturem* v. 118 Ribb.

304. 'Innuit neutri ab altero esse credendum.' *Acidalius.*

305. The words *at scin etiam quomodo* simply form a connexion between the preceding jokes and those that follow. This same phrase is generally used to express threats, and thus we have it v. 47: see Weise's note on Poen. I 2, 165; but it occurs in the same way as here in another passage, *Poen.* I 3, 29.—For the hiatus in this line see Introd. p. LX.

306. See Introd. p. X.—*plorat* 'he cries his eyes out;' for the infin. comp. Hor. *od.* III 10, 4. Aristophanes has a similar joke about a mean Athenian, Patrocles, Plut. 84 ἐκ Πατροκλέους ἔρχομαι, ὃς οὐκ ἐλούσατ' ἐξ ὅτουπερ ἐγένετο. This however means that Patrocles never took a bath since his birth, because he was too mean to pay for it.

307. *pote* alone stands not only for *potes* (e.g. Trin. 352) and *potest*, but even for *posse*. See Ritschl, *Proll.* CXI.—For the so-called 'great' talent, see Smith's Dictionary of Antiquities s. v. *Talentum.*

308. For *ab istóc* see Introd. p. XLVI.—*qui* = ut inde, see Key, L. G. § 312, 2.

309. See note on v. 96.

311. *praesegmina*, ἀπονυχίσματα, 'parings.'

312. *parce parcus* 'a most stingy wretch' (*Thornton*). For the expression comp. *Pseud.* 11 *misere miser* or *Cas.* III 1, 8 *scite scitus* and similar passages: see also note on 42.

314. *miluos* and *larua* are always trisyllabic in Plautian prosody. It is therefore very improbable that, as Corssen says (*ausspr.* 1, 135),

the spoken language used *milvos* and *larva*, and that the vocalisation of the *v* was due to the usage of the poets.

317. *uadarier* 'aliquem est accipere ab eo uades, h. e. fideiussores locupletes qui certa sponsione pecuniae illum, unde petebatur, uadimonium obiturum seu in ius uenturum recipiant et promittant. dabantur autem uades, ne in carcere attinerentur usque in diem iudicii.' *Gronovius* Lect. Plaut. p. 51. See Plaut. *Curc.* v 2, 23—27 and the commentators on Hor. serm. I 9, 74—78. (Walter, röm. rechtsgesch. § 728 ss.)

318. On *sescenta* see Donatus' note on Ter. Phorm. IV 3, 63 'perspicere hinc licet consuetudinem utriusque sermonis. nam Apollodorus μυρίας dixit pro multis, et ut apud Graecos μυρία, ita apud nos *sescenta* dicere pro *multis* usitatum est.' Hildyard observes that *sescenta tanta* Pseud. II 2, 37 might be translated *five hundred times*.

320. Cooks used to have a bad repute at Rome, as the whole scene in the Pseudulus III 2 between Ballio and the cook shows. *celeres manus* are an attribute of thieves, e.g. in a line quoted from Plautus' Cornicularia (p. 1470 Taubm.) *mihi, Lauerna, in furtis celerassis manus.* Congrio himself prays to Laverna, v. 442.

321. Perhaps it would be better to give the words *cocum ego me dico* to Congrio, who would not be silent when provoked by Strobilus' taunting expressions. Antrax, on the contrary, answers when asked *quid tu ais?* In such matters as these we need not too anxiously depend upon the MSS.—With *sic sum ut uides* comp. Theocr. Id. XXII 59 τοιόσδ' οἷον ὁρᾷς.

322. The explanation of the expression *cocus nundinalis* is not quite settled, and we learn from Festus (see crit. notes) that even in ancient times the grammarians were not quite agreed with regard to this passage. *nundinalis* would come from *nundinae* (= *nouendinae*, Corssen, *aus**spr.* 1, 137) and would of course mean a very bad and worthless cook hired only on market-days. But I should far prefer the other reading which is clearly indicated by Festus, but generally confounded with *nundinalis*, and this is *nundialis*. *nouendialia* are explained in an old glossary ἔνατα ἐπὶ νεκροῦ ἀγόμενα (see e.g. Petron. 65): *cocus nundialis* would thus signify a cook hired for the so-called 'silicernium,' and for festivals of that nature not the best cooks seem to have been generally hired. The *leno* Ballio says of a very bad cook in this sense *quin ob eam rem Orcus recipere ad se hunc noluit, Vt esset hic qui mortuis cenam coquat:* Pseud. 795 s. I should not therefore hesitate to write *nundialist*.

324. Congrio is not slow to understand Antrax's meaning, and pays him back with interest. Antrax gives him the title of a thief (FVR),

and he calls him a *fur trifurcifer*. On *furcifer* I add the explanation given by Donatus on Andr. III 5, 12 '*furciferi* dicebantur qui ob leue delictum cogebantur a dominis ignominiae magis quam supplicii causa circa uicinos *furcam* in collo ferre, subligatis ad eam manibus, et praedicare peccatum suum simulque conmonere ceteros ne quid simile admittant.' *tri-* adds to the strength of the expression, comp. *triuenefica* v. 86. The same word *trifurcifer* occurs twice *Rud.* III 2, 29 s. It is by no means the same with *trifur* v. 625.

325. For *tacē* see Introd. p. XXVII.

326. *licet* 'it shall be done:' for instances see *Men.* 158. 213. *Most.* 401. 930. 1153. *Capt.* V 1, 28.

330. Such proceleusmatics as *-tibi dăbi-* are not rarely found in the second foot of iambics, though they oftener occur in the first. See Ritschl, *Proll.* CCLXXXIX.

331. *Phrugia* i.e. Φρυγία was a very appropriate name for a music-girl, a peculiar kind of flutes being called *tibiae Phrygiae*. See the commentators on Tib. II 1, 86. Cat. 63, 23 and J. F. Gronov's *Obs. lat.* I 17.

336. *tibi recte facere* 'how could I please you?' The use of the infinitive of indignation is very common in the third person, but very rare in the second and first. Of the first, Lachmann in his note on Lucr. II 16 gives only two instances: the present passage in the Aularia and Ter. *Andr.* V 2, 29 *tantum laborem capere ob talem filium?* 'that I should have such trouble for such a son.' See also Key, L. G. § 1247.

337. *qui uero* 'but how are you favouring me?' Congrio does not understand the *gratia* which Strobilus shows him.

338. *qui* is the old ablative instead of *quo*.

339. The infinitive *poscere* is here negligently used instead of the regular construction *poscendo*. See Key, L. G. § 1255. Hildyard quotes *Epid.* II 2, 13 *omnem per urbem sum defessus quaerere* (=*quaerendo*): see also V 2, 54 s. Catullus expresses the same *defessus.. essem te mihi, amice, quaeritando:* c. 55 in Haupt's edition.

340. The reading of this line is not quite certain. If the MS. J actually were more trustworthy than we consider it to be, there would be no doubt that *autem* would have to be inserted after *hic*.—For the pronunciation of *aput* see Introd. p. XXXIV.

342. For *quod abstinere* ('to abstain from which') see Key, L. G. § 909. This construction was not understood by some medieval grammarians who wrote therefore *facile*, and this reading is actually found in 16 late MSS. besides the MS. J. See Introd. p. XI.

344. The spelling *quoqui* instead of *coqui* or *coci* owes its origin to

ie genuine pronunciation of *qu* = *c* (*k*): see Corssen, *ausspr.* 1, 35. It by no means isolated or confined to this passage alone: e.g. **B** gives *uoquas* Pseud. 854, **BCD** have *quoqitur* Men. 214 and *quoquum* 218, nd even the old Ambrosian palimpsest has *quoquinatum* Pseud. 853. Ierkel too mentions *perquoquit* as found in the oldest MSS. of Ovid: e his preface to the Teubner edition vol. 1 p. XIII. If keeping such rms stands in any need of defence, let me refer to Mr. Munro's remarks ucr. vol. 2 p. 28.

345. For *puteus* comp. v. 363. I find no other passages where is kind of punishment for slaves is mentioned. In Greek the corresponding word λάκκος means also a kind of cellar.

346. The construction of the words is *quippe qui ubi nihil est quod ubrupias.* For *quippe qui* with a following indicative see Key, L. G. 1194 note. *qui* in this connexion is an archaic asseverative particle hich in later language is only known in the compound *atqui.* For istances see *Rud.* 384. *Truc.* I 1, 49. *Bacch.* 368. *Pseud.* 1274. 'er. *Haut. tim.* 538. In the same way we have *ut qui* in several instances which have perversely been corrected by the editors: *As.* 505. 'rin. 637. *Capt.* 553. *Bacch.* 283. See Fleckeisen, *krit. miscellen* . 32 s.

347. For *subrupias* see note on v. 39.

348. On the spelling *hostium* see v. 46.—For *qui* as a direct interrogative see Madvig § 88, 1.

351. The active infinitive *mittere* is defended in note on v. 242.

352. In the festivals called *Cereris nuptiae* no wine was used: see Servius and Macrobius as quoted in the critical notes. The original significance of these festivals is not quite evident; Preller (*röm. myth. p.* 439) thinks that they commemorated the marriage of Pluto and Proserpina, where Ceres should be considered as hostess.

353. '*uinum temetum prisca lingua adpellatur*' Gellius x 23: the word is very rare in the language of prose-writers (only Plin. XIV 90 and Cic. *de rep.* IV ap. Non. p. 5): see Riese, *rhein. mus.* XXI 119, who in this point at least does not refute Bücheler, *rhein. mus.* XX 421.

354. *ipsus*, i.e. erus, Megadorus, 'the governor.' This use of *ipsus* is probably an imitation of the Greek αὐτός, for thus disciples and slaves called their masters: e.g. αὐτὸς ἔφα *ipse dixit*, where αὐτός means the all-revered master Pythagoras. Comp. *Aul.* 806 and *Cas.* IV 2, 11 *ego eo quo me ipsa misit*, i.e. era.

355. See note on v. 299.

358. I have written *cenaeue*, because Gruter expressly states that **B** gives this reading. As an analogous passage I could only quote a line of Propertius (II 1, 23) *regnaue prima Remi aut animos Carthaginis*

altae, and even this would not be exactly the same, since *non* and *nec* precede. Unfortunately the reading of J cannot be ascertained in this place. *cenaene* is at all events a very easy and correct alteration.

359. *postulare* is in the language of the comic poets frequently an equivalent for *uelle* or *cupere;* thus we may translate here 'would you have us burn our house?' Hence we should explain the following infinitive. For instances see v. 581. *Capt.* III 5, 59 81. *Cas.* I 53. *Truc.* I 2, 39; with the whole sentence comp. *Capt.* IV 2, 64 s. *quid me, uolturi, Tuan causa aedis incensurum censes?*

361. *interuisam* 'I'll go and see:' see on v. 200.

364. For *inde* see Introd. p. XLV.

365. *deorsum* according to the invariable practice of Plautus is disyllabic: see Introd. p. LIX.—The word does here apparently not mean 'downwards,' but 'down.' Forcellini gives one instance for this sense, Varro *de re rust.* III 5 *deorsum in terram est aqua quam bibere possint.* Another example is given by Douza: Varro *de re rust.* I 8 *qui colunt deorsum, magis aestate laborant; qui sursum, magis hieme.* Cicero too has *sursum* in the sense 'higher up:' *de nat. deor.* II 56, 141, *nares... recte sursum sunt.*

368. *rapacida* is a comical formation after the analogy of *Pelopida Aeacida* and other patronymics. Plautus has the similar words *plagipatidae* Capt. III 1, 12 and *collicrepidae cruricrepidae* Trin. 1022. —The *e* in *siet* has here preserved its original long quantity: see Introd. p. XIX.

369. Euclio had been to the market to get some little matters for his daughter's nuptials, but found everything too expensive.—With *animum confirmare* comp. *affirmare animum* Merc. 81.

373. With *pórcinám* comp. *pistillúm* v. 95.

374. Thornton rightly translates 'what made them dearer still, I had no money.'

376. For *ita illis* see Introd. p. XLII.—In *ómnibús* the final syllable is long: see Introd. p. XVII. It might be said that it would be possible to read *-mnibús ad-* as a tribrach, but Plautus would never let the accent fall on the last syllable of a dactylic word: see Ritschl, *Proll.* CCXXIX. —*adire manum* is not unfrequently found in Plautus (e.g. *Poen.* II 11. *Persa* V 2, 18. *Cas.* V 2, 55) in the sense 'to deceive, to impose upon.' Acidalius justly observes that the phrase seems to have arisen from some artifice practised in wrestling.

377. *inter uias* 'while I was walking home.'

378. Thornton translates 'feast to-day makes fast to-morrow.'— *dis* is here a monosyllable: Introd. p. LVIII.

379. Comp. Hor. *serm.* II 3, 143 s. *qui Veientanum festis potare*

diebus, Campana solitus trulla uappamque profestis. Afranius 262 Ribb. *aeque profesto ac festo concelebrat focum.* Festus p. 229 with a doubtful etymology explains *profesti dies dicti, quod sunt procul a religione numinis diuini.*—*parcere* in the sense 'to live sparingly,' comp. *parcus.*

380. *ucntri* in the first place, as being mainly concerned in this deliberation: *cor*, because his common sense would advise him to venture on a small expense: *animus* (381) the domineering principle, 'will and inclination.' The whole sounds like the description of a transaction in the senate or some other powerful body.

383. See note on v. 24.

385. *fortunatas facere:* the complete formula would be *quod bonum faustum felix fortunatumque sit:* see Cicero *de diu.* I 45, 102, and *Trin.* 41 where the Lar is asked to see *ut haec habitatio Bona fausta felix fortunataque eueniat.*

387. The particle *numnam* occurs several times in Plautus and Terence; of *numne* Ritschl (*Proll.* LXXV) gives only one instance *Poen.* V 2, 119: see also Sueton. rell. ed. Reifferscheid p. 524. Euclio hopes that his fear is groundless. Zumpt § 351 note.

388. The ablative *uicinia* stands in BJγ, while other corrected MSS. give *uiciniam.* I have kept the ablative which admits of the explanation 'from the neighbourhood,' according to the old and original sense of this case: see Key, L. G. § 1021. Zumpt § 481. Similarly Plautus has *foris concrepuit proxuma uicinia* Most. 1062: at least such is the reading of **ABD** (**C**); but as *proxume uiciniae* is found *Glor.* 273 and *Bacch.* 205, Ritschl gives the same reading in the passage from the Mostellaria, although there will perhaps be some who would question his right of doing so.—If we take *uicinia* in the sense of *uicini* (comp. Hor. *serm.* II 5, 106), Lambinus' and Douza's conjecture *pote ex uicinia* would be preferable: but I think that there is no absolute necessity for altering the reading of the MSS.—For the form *aula* = *olla*, from which the whole play takes its name, see Corssen, *ausspr.* 1, 165.

390. *disperii:* see note on v. 240.

391. After *adiuua* it would be better to place a comma. *mihi* in this line should either be pronounced as the monosyllabic *mi* or the first syllable in *atque* be shortened (see p. XXXVIII). I have here and v. 427 left the disyllabic form as it would be difficult to decide whether a contracted pronunciation would be absolutely necessary or whether an original iamb is shortened to a pyrrhich.

392. Euclio implores Apollo in his quality as ἀλεξίκακος. But when did Apollo help Euclio in former times? Nothing with regard to this is said in the play itself, and this must make us suspicious of the whole line: and our suspicions will be strengthened when we consider

the line such as it actually appears in the MSS. *cui in re talia* (i. e. *tali iam*) *subuenit antidhac:* does it not look like an explanatory note added by a grammarian 'this god in former times helped people in such distress as this'? The present metrical form is apparently due to the corrections of scribes.—*antidhac* is in fact the same as *antehac* which is the reading found in J and all the late MSS., except in γ, and even there *antidhac* is written by the second hand, while the first hand had *antehac*. The full form of the preposition *ante* was *antid* or *anted* (comp. *postid prod red*): Corssen, *ausspr.* 1, 337. Prof. Key holds that *hac* in *antehac posthac praeterhac* is a corrupted form of an original accusative (L. G. § 802): in the same way we should have *postilla praeterea antea* etc. with the loss of a final *m;* the gender would be accounted for by an ellipsis of *rem*. Of course, Prof. Key would hold the same opinion with regard to *adeo*, where we should thus have an original accusative *eom*. But first of all, the long quantity of the final *a* in *praeterea* etc. or the *ō* in *adeō* would be left unexplained. On the other hand, it is a well attested fact that in the oldest period of the Latin language the use of the cases after certain prepositions was far from being fixed and uniform. To quote an instance from the *senatusc. de Bac.*, we have there *aduorsum ead:* where *ead* cannot be an accusative, as vulgar ignorance would conjecture; in the case of the prepositions *sub* and *subter* the language always remained in a fluctuating state; with regard to *in* it is known that the best Latin writers sometimes have *in mentem est* and similar constructions. Why should we not therefore regard *antehac praeterhac antea praeterea* etc. as real ablatives? See also Corssen, *ausspr.* 2, 266.

393. For *ságĭtis* see Introd. p. XLIV. This pronunciation had already been suggested by Hare in his ms. notes, where he compares *Trin.* 725.—What is meant by *fures thensaurarii*, is clear enough; but *thesaurarius* appears a ἅπαξ λεγ.

396. With this line a passage from Ter. *Ad.* III 3, 23 ss. is generally compared. From reminiscences of this and other passages of the same kind the old dittography may have arisen which we here find in all our MSS. The word *exlorsuare* occurs only here and in Appuleius. —Perhaps the reading attested by the MSS. of Nonius, *potes*, should be kept: see note on v. 119.

397. In our text the misprint *ŭtendŭm* should be corrected in *ŭtendŭm*. For the explanation of the passage see Pliny as quoted in the critical notes. *pistor* in Plautian language always means 'a miller,' never 'a baker': see a passage from Varro *de uita p. r.* quoted by Nonius p. 152 '*nec pistoris nomen erat nisi eius qui ruri far pinsebat.*' To bake bread was therefore one of the duties of hired cooks.

399. *ludius* is in Labbaeus' Glossaries p. 109 rightly explained ὑποκριτής. Thornton remarks 'The *ludii* were young lads employed in the public spectacles; our author adds *uolsus* (plucked), because they used at the time of puberty to have the down or hairs plucked from their chins to keep their faces smooth.' The word is no doubt connected with *ludere* 'to play,' and the common spelling *lydius* due to the erroneous derivation from the *Lydii*, i. e. Etruscans: see Dionys. Halic. II 97. Comp. *ludio*.

401. *faciunt officium suum* is of course ironically meant: 'you could not expect cooks to do otherwise, they only do their duty, at least according to their own notions.' Hildyard compares *Asin.* II 2, 113 *quin tu officium facis ergo ac fugis?* and *Pseud.* 913 *fuit meum officium* (*ut abirem*).

402. For the reading of this line see also Introd. p. LXX.

403 ss. Congrio comes running out of Euclio's house and implores the assistance of the citizens against the furor of the old man.

403. *optati ciues* 'beloved, dear citizens:' comp. Cic. *ad Quintum fr.* II 8 *uale, mi optime et optatissime frater.* This sense is best known in the compound *exoptatus.* Bothe actually proposes the superfluous and false conjecture *opdati* or *obdati*, which he explains *obuiam dati.*—Similar scenes to this are frequent in the comic poets: see e. g. *Rud.* III 2 and Ter. *Ad.* II 1.

404. 'The Greek words which Plautus employs, are first naturalized and assume something of a Roman dress. πλατεῖα, for example, with its long penult becomes in Plautus, and indeed in Terence also, *platĕa*, and so easily passes through the Italian *piazza* into the French and Norman-English *place*. Similarly γυναικεῖον takes in Latin comedy the shape of *gynaecĕum* or rather *cinaecĕum*.' Key, Trans. of the Phil. Soc. 1861 p. 177 s. See also Corssen, *ausspr.* 2, 157.

405. The same expression *oppido perii* recurs v. 793, comp. the similar *oppido interii* v. 721 and *Amph.* I 1, 43.—For the expression *habuit me gumnasium* comp. *Asin.* II 2, 31 where Leonidas greets his fellow-slave Libanus with the words *gumnasium flagri, salueto.*—In pronouncing the word *senex* the final *x* should be dropt: see Introd. p. XXXV.

406. In the words *baccha* and *bacchanal* I have omitted the aspiration after the *c*, since it was not written in the time of Plautus: comp. the *senatusconsultum de Bacanalibus.* To be quite consistent, I should even have given a simple *c* (Introd. p. XLI): but this I thought rather too much for the eyes and minds of most of my readers. I have moreover spelt these words with a small *b*, because they should rather be considered as general terms than as proper nouns. Plautus fre-

quently mentions *bacchae:* see *Cas.* v 4, 9 ss. *Merc.* 469. (*Vidular.* fragm. p. 483 Ern.) *Bacch.* 371. 53. *Amphitr.* II 2, 70 ss. *Glor.* 1016. *Men.* 834 ss. *Pseud.* 109 s. In Greek, βάκχαι in general means 'furious women,' and the word has the same sense in Plautus, where we should not always think of an allusion to the *bacanalia* so severely punished by the senate. We must not therefore use this passage to fix the time when Plautus wrote the Aulularia.—The verb *coquīnatum* is attested by Nonius and given by our MSS.: it is therefore quite preposterous to write *coquitatum*, as G. Hermann and Goeller do. The same verb occurs *Pseud.* 853 *an tú coquīnátum te ire quoquam postulas* and ibid. 875 *quanti istuc unum mé coquīnáre perdoces?* In the dictionaries we generally find the wrong quantity *coquīno;* but *coqu-īna-* is derived from *coqu-* in the same way as *car-īna-* from *căr-* (Sanskr. *skar* laedere): *carīnare* is used with this quantity by Ennius, *Ann.* 181 and 229: although Forcellini here again gives *carīno*, while Freund rightly has *carīno.* I cannot at present compare Prof. Sauppe's remarks on this point in the Ind. schol. Gött. 18$\frac{55}{56}$ p. 10, where he likewise defends the short quantity of the *i* in *coquino.* With Corssen, *beitr.* p. 451 s., I do not quite agree.

407. Congrio calls the inferior cooks (*quingentos coquos* v. 545) his 'disciples,' because he has to direct them what to do. In using the plural *contulerunt*, Congrio continues in the simile of the *bacchae*, just as if in Euclio all the Furies were represented together.

408. Instead of wood which was of course a necessary article for cooks, Euclio most liberally provides them with *fustes: onustus fustibus* meaning 'thoroughly thrashed.'—*ligna praebere* is known from Hor. *serm.* I 5, 46. I have adopted the original Plautian form of this verb in my text *praehibere* which also shows the original derivation from *prae* and *habere.* This form rests on the authority of the best MSS. in the following passages: *Pseud.* 182. 368. *Merc.* 543. 1022. *Persa* 510. 429. *Rud.* I 2, 50. *Men.* 802. 979. *Glor.* 591: in all others we find *praeb-*. In the *Prolegomena* p. CV Ritschl makes the general observation '*praehibere* quam Plautus formam solam nouit: nam *praebere* in nouiciis tantum libris extat,' and again in the Ind. schol. aest. Bonn. 1854 p. VII '*praehibere* forma constanter usum esse Plautum multa faciunt ut credamus.' Since this very form *praehiberi* is read thus *Persa* 510, not even the most cautious critic would hesitate to replace it here against the authority of the MSS., and thus Fleckeisen gives *praehiberi* Curc. II 2, 19, although the MSS. give *praeberi.* In the same way we find in Plautus the original form *dehibeo* instead of *debeo.* As to the metre, the forms *praehibere* and *dehibere* have quite the same value as if written *praebere* and *debere:* see our general remarks Introd. p. LIX and Corssen, *ausspr.* 2, 181.

410. I am now disposed to read with Lambinus and Hare *atát, perii hercle egŏ miser: aperitur bacanál, adest:* it is evident how easily *aperit* could be taken for *aperit:* the short final syllable of *miser* would be allowed in the *caesura;* for *egŏ* see Introd. p. xxv.

411. In *docuit* the final *t* should be dropt, according to Introd. p. xxxiv.—The *magister* is of course Euclio: see v. 405.

412. Congrio on seeing Euclio issuing from the house had taken to his heels, and therefore Euclio shouts *tene tene* 'stop him, stop him:' cf. v. 705. For the quantity *tenĕ tenĕ* see Introd. p. xxvii.

413. The *tresuiri* are the *tresuiri capitales* whose duty it was to take care of the prisons and to punish those whom they found trespassing against the security of the public; *Amph.* i 1, 3 Sosia is afraid of being taken up by the tresuiri: *quid faciam nunc, si tresuiri me in carcerem conpegerint?* and *Asin.* i 2, 5 Argyrippus threatens the cruel mother of his mistress to give her name to the tresuiri: *ibo ego ad trisuiros, nóstraque ibi nómina Fáxo erunt: cápitis te pérdam ego et filiam.* Comp. also *Persa* 72 *ut aequa parti prodeant ad trisuiros.* See Walter, *röm. rechtsgesch.* § 141.—*quam obrem* is the spelling adopted by Fleckeisen throughout his edition of Terence, on the very practical purpose to show at once that in the comic poets *quam* always must be elided before *ob.*

414. Douza proposes *quid? quod minatu's:* and who would hesitate to accept this reading if it were found in the MSS? But the authenticated reading admits of a very appropriate explanation 'why did you threaten me?' and should therefore not be solicited.

416. *uiuere* is frequently an equivalent for the simple *esse:* e. g. *Amph.* prol. 75 *uictores uiuere.* Trin. 390 *lepidus uiuis* 'you are a jolly man.' *Men.* 202 *uiuis meis morigera moribus.* ibid. 908 *ego homo uiuo miser.* Catullus has the same use of *uiuere:* 10, 34 *sed tu insulsa male ac molesta uiuis,* and 111, 1 *uiuere contentas uiro solo.*

417. *plus lubens* = *lubentior,* as explained by Operarius. The usual way of circumscribing the comparative would be by *magis:* only one other instance of *plus* being known, Nemes. *ecl.* 4, 72: *plus tamen ipse meus, plus est formosus Iolas.* We may also quote the Italian *più volentieri* and the French *plus volontiers.* Guyet and Weise write *mali,* Bothe omits *plus.*—In *lubens* the final letters *ns* should be entirely dropt: see Introd. p. xxxiv.

419. *mollior magis:* to strengthen a comparative by adding *magis* or *mage* seems to have been quite familiar to the conventional language of the Romans: comp. *Men.* prol. 55 *magis maiores nugas egerit.* Stich. 698 *hoc magis est dulcius.* Capt. iii 4, 111 *nihil inuenies magis hoc certo certius.* Poen. ii 15 *contentiores mage erunt atque auidi minus.* Among prose-writers, constructions of this kind occur only in Va-

lerius Maximus, Justinus, Arnobius and Boethius. In Greek μᾶλλον is frequently added to comparatives, even by the best writers: see Krüger, *griechische sprachlehre* § 49, 7, 5. But it would be quite perverse to say that the Latin constructions were imitations of the Greek; for the very fact that we find them only in the comics or in later and negligent writers, would speak against such a theory. The vulgar dialects of the English language are not free from the same pleonastic comparative, e. g. Dickens lets a carter say that his beer '*is more flatterer than it might be*:' Old Curiosity Shop chapt. 26 (p. 121 people's edition). In *magis* the final *s* should be dropt.—*cinaedus* means a public dancer of a rather loose character: see *Glor.* 668 *tum ad saltandum non cinaedus malacus aequest atque ego.* For the expression *mollis fustibus* Hare justly compares *Glor.* 1424 *mitis sum equidem fustibus.*

420. The construction *tibi nos tactiost* is explained by Key, L. G. § 907 and 1302. We have the same v. 737. *Curc.* v 2, 27 (= 626 Fl.). *Cas.* II 6, 54. *Poen.* v 5, 29. *Men.* 1016, and in the same way we read *quid tibi hunc receptio ad test meum uirum* Asin. v 2, 70 (= 920), and *quíd tibi huc uéntiost? quíd tibi hanc áditiost? quíd tibi hanc nótiost, ínquam, amicám meam?* Truc. II 7, 62 ss. (= 611 s. Geppert).—I should not have written *rest*, but have kept the reading of my good MSS. *res. quae res* is a phrase expressing indignation and surprise = *quae ista tandem res est.* Thus we have *Asin.* II 4, 71 (= 477) *quae res? tun libero homini male seruos loquere?* For other instances see *Poen.* v 4, 29. *Cas.* II 8, 18. III 6, 8.

421. With *rogitas* comp. v. 337.—For the construction of the words *quam me aequom erat* see note on v. 122.—In *erat* the final *t* should be dropt: in the same way we must pronounce *capu* in the following line.

422. *sine* appears almost as a threatening interjection in several passages in Plautus and Terence: e. g. *Hec.* IV 4, 85 where Donatus observes '*sine* separatim accipe, quia uim habet comminantis.' See also *Eun.* I 1, 20. Plaut. *As.* v 2, 48.—To improve the metre of the line, it would be better to adopt the transposition suggested by Hare and G. Hermann: see crit. note.—The commentators observe that the ancients used to direct their blows against the head: see Hor. *serm.* I 5, 22. *Amph.* I 1, 162 Mercurius says of his fist that it *exossat os hominibus.* Comp. also v. 437 *non fissile hoc haberes caput* and 451. Congrio means *si hoc* (i. e. meum) *caput sentit* in the sense of 'si quid ego sapio, si quid in me sensus est,' as Lambinus justly explains it; for *caput* frequently signifies the entire person, e. g. Ter. *Andr.* II 2, 34. *Ad.* II 3, 8. Verg. *Aen.* IV 345, and instances of *sentio* in the sense of 'sapere' are given by the dictionaries. Euclio ironically replies '*tuom nunc caput sentit*' by which he alludes to the blows inflicted upon Congrio's head.

423. *hauscio* is in Plautus one word in the same way as the comion *nescio:* see Key, L. G. § 1401, 1.

424. *nam* should be joined with *quid:* see note on v. 42.

426. In *uenimus* and *malum* the final consonants should be dropt.—*ialum* is here an interjection apparently belonging to conversational inguage and which will be frequently met with in the comic writers. ;ven Cicero uses it occasionally, e. g. *off.* II 15, 13 *quae te malum ratio i istam spem induxit* 'what the deuce could lead you to such a hope?' *'err.* I 20, 54 *quae malum est ista tanta audacia atque amentia?* It lways expresses a strong degree of indignation and anger.

427. For the reading of this line see p. LXX. The disjunctive uestion *utrum—ne—an* is explained by Key, L. G. § 1425 (with note), iumpt § 554, Madvig § 452, 1: examples will be found *Trin.* 306. *'apt.* II 2, 18. Bacch. 75. 500. *Poen.* supp. 32. *Pseud.* 709. Enn. *rag.* 38 ed. Vahlen: see also Parry's note on Ter. *Eun.* IV 4, 54. In he comic writers I cannot find a single instance of *utrumne—an*, and m therefore now disposed to adopt Studemund's correction *utrum cruumne an* ('de cant.' p. 32). Madvig remarks in general that *utrumne—an* is confined to poetical usage; he should have said more appropritely that it belongs to the silver age. The example quoted from Cicero *pro Quinctio* 30, 92 is altered in modern editions, although I cannot at present ascertain on what authority. Other examples are given from Pliny, Tacitus (*dial. de or.* 35 and 37), Quintilian, Suetonius and Columella. The first instance where it occurs, seems to be *Cat.* 97, 2.—For *edim* see Key, L. G. § 482.

431. *me hau paenitet* 'I am very well satisfied:' see Parry on Ter. *Eun.* V 6, 12. Zumpt § 441. Translate 'I am content enough, so do not suppose that I should steal your property.' *ne expetam tua* is a brief expression instead of *ne existumes me tua expetere:* see Key, L. G. § 1228. Zumpt § 573. For *docĕ* see Introd. p. XXVII.

432—437 I have secluded from the text as a dittography of v. 428—431. The real origin of this piece may be seen by comparing v. 432 with 428 (where we should also read *coquere hic*, see p. LXX), v. 434 with 421. 416. 543, and v. 437 with 451. There is, moreover, no reason why Congrio should again begin to quarrel, since Euclio's words *scio, ne doce, noui* sufficiently indicate his intention not to listen to any further complaints of the cook. It may further be urged that the form *anglus* which we should have to assume for v. 434, is indeed unexampled in Plautus or any other poet; Ritschl, *de titulo Aletrinatium* p. IX a. where he gives analogous compressions, does not mention *anglus* nor does Bücheler, *jahrb. für class. phil.* 1863 p. 776: Lachmann, on Lucr. VI 1067 expressly states that he knows no writer who uses *anglus:*

Corssen, *ausspr.* 2, 7 says that it belongs to the popular dialects of later Latinity, and 2, 348 he quotes an Umbrian form *anglo*. The only passage which might be quoted in support of *anglus*, is in the poem *de ponderibus* sometimes ascribed to Priscian, but commonly attributed to Q. Rhemmius Fannius Palaemon, v. 59 = Poët. lat. min. ed. Burmann 2, 401 '*pes longo spatio latoque notatur in anglo, Angulus ut par sit,*' but there we should write *et alto* according to a conjecture of Vinet.

433. The spelling *sequius* is repeatedly found in the old writers in the place of the common forms *secius* or *setius*. The quantity of the *e* in *se-* is somewhat doubtful: Fleckeisen holds it to be short, on account of a line of Afranius (*Ribb. Com. rell.* p. 170), where however the long *e* would do equally well: see Corssen, *krit. beitr.* p. 7. Corssen considers this line of the Aulularia to be an iambic septenarius: *quid fecimus, quid diximus tibi sequius quam velles?* but this metre would be entirely out of place in the present scene. I should therefore prefer the reading *secus* as found in Jγ and all the MSS. collated by Hildyard. Corssen connects *sequius* (*secius, setius*) with *seg-nis:* comp. *Cist.* IV 2, 24 *sed memet moror, quom hoc ago setius.*

435. For *meărum* and *peruĭăm* see Introd. p. LVII.

437. *fissile caput* 'a broken head.' The adjective *fissilis* is of rare occurrence and is in no other passage added to *caput* or any other part of the human body.—The erroneous spelling *capud* which we here find in **B**, occurs also in the old MSS. of Lucretius: see Lachmann on III 385 p. 165.

438. Comp. Ter. *Phorm.* V 8, 54 *immo ut tu iam scias meam sententiam.*

439. For *iusserŏ* see Introd. p. XXVIII. *nisi iussero* 'contrary to my orders.'

440. The prolepsis *te faciam ut sis miserrumus* needs no further explanation: comp. v. 790. Examples of this kind of construction are given by Gronovius in his note on Gellius II 1.

442. For *ita* comp. v. 754. Key, L. G. § 1451 c.—*Lauerna* was originally a goddess of darkness and hence naturally became the patroness and protectress of thieves. In a fragment from Plautus' Cornicularia quoted on v. 320 a thief prays to Laverna: comp. Hor. *ep.* I 16, 60 *pulcra Lauerna, Da mihi fallere, da iusto sanctoque uideri: Noctem peccatis et fraudibus obice nubem,* on which passage the comm. Cruq. observes 'Lauerna in uia Salaria lucum habet. est autem dea furum et simulacrum eius fures colunt et qui consilia sua uolunt tacita, nam preces eius cum silentio exercentur.' See Preller, *röm. myth.* p. 218. 459. From Paulus we learn '*lauerniones* fures antiqui dicebant, quod sub tutela deae Lauernae essent, in cuius luco obscuro abditoque solitos furta praedamque inter se lucre:' another derivation of the name are

οῦ λαβεῖν is of course only a *mauvais jeu d'esprit.* Congrio proves iowever by praying to Laverna, that Strobilus (v. 320) was not misaken in his character.

443. The metrical scansion of this line is not quite certain, since I annot make up my mind to admit Studemund's verses (see crit. note n v. 415). For the explanation of the passage see Varro as quoted in he crit. notes. Comp. *Glor.* 581 *nam nunc satis pipulo inpio merui nali.* To a similar scene as the present may have belonged the lines uoted from Matius' *Mimiambi* by Gellius xx 9: *dein coquenti uása uncta déiéctat, Nequámne scitaménta pipuló póscit.* Besides these pasages, the word is quoted from no other author except Appuleius.

445. For *nummus* see note on v. 108.

448. *ĭntro* occurs here and *Stich.* 534: Ritschl corrects both passages *Proll.* CXXIX: but there is no doubt that this word belongs to the same lass as *ĭnde ŭnde nĕmpe* (Introd. p. XLV) in which the *n* or *m* of the first yllable had only a very weak sound. Fleckeisen admits *ĭntro* in the Stichus.—I have adopted the nominative plur. *omnis* as found in **J**, s we have many examples of the termination *is* in this case: see Lachnann on Lucr. p. 56. Munro, Introd. p. 27 and on I 308.

449 *grex uenalium* 'a gang of slaves:' comp. *Cist.* IV 2, 67 *mirum quin grex uenalium in cistella infuerit una.* The same expression occurs in the Pseudo-Ciceronian speech *cum senatui gratias egit* 6, 14 *Cappadocem modo abreptum de grege uenalium diceres.*

451. *temperi* occurs nineteen times in Plautus, but never in Terence. In all the Plautian passages, *temperi* is the reading of the best authorities, not *tempori*, except *Capt.* 183 where *tempori* **B**, *tempe* (more is not legible) **J**. The comparative *temperius* is used by Cicero, Ovid, Columella, Appuleius and Palladius: *temporius* is only found in very bad MSS. See Ritschl in Reifferscheid's Suetonius p. 507 ss.—With the whole sentence comp. *Cas.* II 7, 60 *temperi, postquam oppugnatumst os.*—*fissum* as subst. is reported from only one other passage, in Celsus. Weise compares *fissa uulnera* Val. Flacc. I 479. For the genitive see Key, L. G. § 941. In *Cas.* I 1, 35 *ego te inplebo flagris* we have the same way of speaking with a different construction.

453. For the shortened quantity of *abs* see Introd. p. LII.

454. The long final *o* in *ego* is accounted for Introd. p. XXV and LXII; I do not deem it necessary to write *cóctum ego* [*huc*] after the example of v. 452.

455. *lege agito* 'go to law, if you want any further expostulation,' i.e. you won't get anything out of me by talking on ever so much. The same phrase occurs with this sense Ter. *Phorm.* V 7, 91.

456. *in malam rem abire, in malam crucem* or *in malum cruciatum abire* are all expressions of the same kind 'to go to the d——.'

458. For the hiatus *rĕm habere* see Introd. p. LXIII.

462. In all the passages where *condigne* occurs, it gives the expression a sarcastic or ironical colouring: e.g. *Poen.* II 17 *condigne haruspex, non homo trioboli—aiebat portendi mihi* i.e. what else could I have expected? *Cas.* I 1, 43 *noctu ut condigne te cubes* (i.e. very badly) *curabitur.* See also *Bacch.* 392. *Men.* 906; only *Capt.* I 2, 22 the adverb has no ironical sense.—*gallinācĕus* is the quantity of this word in Plautus, Lucilius, Titinius (126 Ribb.) and Phaedrus: see Lachmann on Lucr. p. 36. I should however have adopted the spelling *gallinacius* which is found in Jγ and indicated by *gallinatius* in B: for this is the actual reading of that MS., according to Schwarzmann's collation. Bücheler (*rhein. mus.* XX 441) quotes the spelling *gallinacius* from the best authorities in Varro Ὄνος λ. II, Cicero *Mur.* § 61, Phaedrus III 12, 1, Petron. 86 and an inscription Orelli 4330. In the same way we have the solitary formation *uiracius* in a fragment of Varro's *Meleager* (see Riese, *rhein. mus.* XXI 121).

463. In some editions the perverse scansion *quī erat anui pĕculiaris* is found, though this violates the legitimate quantity of *pecūliaris*.—*anui* should be pronounced and perhaps written as *anu*: for the contracted form of the dative see Gellius IV 16 *non omnes concedunt in casu datiuo* senatui *magis dicendum quam* senatu. *sicut Lucilius in eodem casu* uictu *et* anu *dicit, non* uictui *et* anui.... *Vergilius quoque in dandi casu* aspectu *dicit, non* aspectui. In the same way as here the MSS. give *sumptui* Trin. 250, where in scanning the line we should either substitute *sumptu* or *sumpti*. But still it would be better to write *anu*, just as we do not hesitate to write *fide*, where the metre would not bear *fidei*.—The adverb *paenissume* recurs v. 660. That the first syllable should be spelt with a diphthong, appears from Priscian who in two passages declares *paenissime* to be the superlative of *paene*: see Ritschl's note on *Most.* 656. This derivation is also borne out by the meaning 'very nearly.'

464. The spelling *scalpurrire* stands not only in Jγ, but in B too (see p. LXX) and should therefore be admitted into the text. The word appears to be a ἅπ. λεγ.: it is by no means a desiderative, in which case the *u* would be short and we ought to have *scalpturire* (as indeed most editors perversely read: conf. also *scalpturio* κατακνάω Gloss. Labb. p. 165), but it is of the same formation as *ligurrire* and *scaturire* (Zumpt § 232): for *ligurrire* (not *ligurire*) see Bentley's note on Ter. *Eun.* V 4, 14.

465. *peracuit* 'became exasperated,' comp. *Bacch.* 1099 *hoc hoc est uo pectus peracescit.* The word does not occur elsewhere.

466. The adjective *manufestarius* recurs *Trin.* 895. *Glor.* 444. *Bacch.* 918: in allusion to the last passage the word is used by Gellius 7. All other writers say *manifestus.*—'*manifestus fur est qui in aciendo deprehensus est*' Paullus, *sent.* II 31, 2.

468. The *u* in *manŭbrium* cannot be lengthened by the following etters *br*, since muta cum liquida never has that effect in Plautus. *Manubrium* properly means a hilt or a handle, but here it assumes a gurative sense 'occasion, opportunity.' Plautus has the word in only ne other passage, *Epid.* 516 (Bothe) *mălleum sapiĕntiorem uĭdi excusso mănŭbrio,* a line which is omitted in all our MSS. except the Ambrosian palimpsest.

469. *incedit:* see note on v. 47.

470. For *ausim* see Key, L. G. § 482.

471 ss. Megadorus, who as a worthy old man is naturally inlined and entitled to criticise social nuisances and complaints, supports n the following scene the reforming views entertained by Cato and is political friends: see my dissertation *de Aul.* p. 24. There are indeed many allusions to the great luxury of the Roman matrons in the Plautian comedies, and to rely on them for the chronology of these plays, would be quite preposterous: but only two scenes are found in the 19 plays we possess, where a considerable number of verses is exclusively devoted to this subject, and surely they cannot be considered as merely occasional allusions, since their tendency and purpose are openly avowed (comp. here v. 474 ss.). The one of these passages *Epid.* II 2, 38—51, cannot originally have formed part of the scene in which it stands now, as I have shown *de Aul.* 32 ss., and must therefore be left out of the question; but the other, i.e. the present scene in the Aulularia, we may fairly use for placing the Aulularia after the year 560, nay we may even go further and range it among the last plays of the poet. My friend A. Spengel at Munich, in reviewing my dissertation in the *Eos* 1865 p. 112, is disposed to attach not the slightest importance to these arguments, an opinion shared by another reviewer in the *litterarische centralblatt* 1864 p. 687 a: but both gentlemen do not seem to distinguish between occasional short allusions and elaborate scenes. Spengel observes '*auch in den französischen dramen des vorigen jahrhunderts findet man mehrmals seitenhiebe auf den luxus des hofes, ohne dasz man dieselben als zeitbestimmung benützen könnte oder die stücke gerade dann entstanden wären, als der luxus verhältnismäszig am grösten war:*' but unless I am very much mistaken, nobody would ever call such a long scene as the present a 'side-thrust' (*seitenhieb*).

472. *condicio* 'match:' see on v. 235.

473. *laudant* or rather a more general notion which we may infer from this verb, e.g. *dicunt*, governs the construction of the words *sapienter factum*.

478. For the short quantity of the first syllable in *inuidia* see Introd. p. XLIV.—In this line, v. 479, 480 and 489 we may briefly draw the attention of the student to a peculiarity of the Latin: in comparisons the same verb is repeated, while in modern languages, e.g. English and French, the most general verb in the language 'to do' 'faire' is substituted.—For *metuont*, not *metuunt*, see Munro, Lucr. 2 p. 27.

479. *mala res* frequently denotes 'punishment' in the language of the comic writers.

481 sq. This line seems the sole instance of the construction *bonum est in aliquem* 'it is good for.' *in* would however admit of the same explanation as in such phrases as *pessume in te atque in illum consulis* Ter. *Haut. tim.* III 1, 28. The next line contains another difficulty first pointed out by Linge *de hiatu* p. 8: 'altercationem facimus *cum aliquo*, non *in aliquem*;' but *in* seems here to denote the object against which the *altercatio* (i.e. political contention) is directed: see Zumpt § 314. Yet this very meaning of *altercatio* is only assumed for this passage. Notwithstanding all these difficulties, I believe the passage to be quite correct, there being nothing in it which we might not explain by way of analogy. Translate 'for most of our people it would be the best, only a few fortune-hunters we should have to combat, but they will catch rich heiresses in spite of laws and tutors.'

482. In this line we have another instance that J and later MSS. preserve sometimes older and more genuine forms than we find in B. In all the later MSS. collated by Hildyard, we find the reading *In pauciori* and the same seems to have been originally in J, where the termination *is* is added over the first syllable of the next word *auidos:* and this is no doubt intended for *paucioris*, not for *auidis*, although Hildyard states '*auidos*, sed littera *i* superscripta.' According to the MSS. we have in Plautus many accusatives of the same kind, e.g. *legionis* Glor. 17. 224. *latronis* ib. 94. *moris* ib. 40. *hominis* ib. 660. *piscatoris* ib. 1183. *melioris* Trin. 707. *inopis* Rud. 257 'et si qui sunt similes librariorum errores,' says Fleckeisen, *ep. crit.* XX. But Lachmann on Lucr. I 744 rightly defends these forms by the accusative *praeconeis* which is found in the lex de XX quaestoribus: and in the same way we have the acc. plur. *sonoris* in Lucretius: see Munro 2 p. 27.

483. *insatietas* 'a greedy disposition,' ἅπ. λεγ. Ammianus Marcellinus has *insatiabilitas*.

484. 'Omnino tutoris mentionem hic miri aliquid habere, non

diffiteor: nam tutores orbis tantum et emancipatis dari poterant. quam uero ob rem hic de orbis potissimum sermo sit, non patet: immo omnino de filiabus cuiusuis ordinis et condicionis loquitur Megadorus. potest igitur placere Wolffi coniectura, prolata illa Proll. in Aulularium p. 43, ex qua scribendum esset 'neque lex neque *pudor* est capere qui possit modum.' quamquam tutoris mentio a loco toto minime aliena esse uidetur: nam 'capere modum' formula loquendi est iureconsultis saepius usitata, pro qua temere 'facere modum' non nulli reponere studebant, inter quos etiam Visseringius est Quaest. Plaut. II 99. dicunt igitur iureconsulti 'capere modum legis alicuius:' neque tamen dici potest 'lex capit modum' at 'tutor capit modum legis.' itaque nostro loco breuitatem quandam uel, si males, σύγχυσιν statuendam esse arbitror, ut sensus hic sit 'contra quorum hominum insatietates neque lex ulla utilis est, neque tutor capere potest modum legis cuiusdam.' ceterum Plautum neglegentius hic graeca quaedam uertisse crediderim, in quibus scilicet de ἐπικλήροις diuitibus sermo fuisset, quarum nuptias multi eique auidi homines adpeterent. etenim si ἐπικλήρους hic intellexeris, tutoris mentio iam nihil habet miri. ceterum de re tam incerta et perplexa quam haec est, iureconsultos nihil litteris mandasse non possum satis demirari: uideat igitur fortasse aliquis, si cui noster libellus in manus uenerit, quid sit statuendum. nostris enim meliora inueniri posse non desperamus.' As my wisdom with regard to this matter has not increased since 1864, when I wrote the preceding remarks (*de Aul.* p. 18 s.), I repeat them here and am content to wait for further benevolent instruction: but at the same time I may add that I am now disposed to explain 'there neither exists a law against people of that kind nor is it in the power of any tutor to keep them within bounds.'

487. I have kept the reading of the first hand in **B**, which in all the later MSS. is corrupted to *iubeant* and in all former editions to *lubeat*. But Priscian XI 922 P. teaches '*ex usu ueterum*' and on the authority of the grammarian Caper that the impersonal verbs *piget pudet poenitet taedet miseret lubet licet* were originally used personally *pigeo pudeo poeniteo taedeo misereo:* and thus we find in Plautus the present *pudeo* Cas. V 2, 3. I may parenthetically observe that the participles *pudens lubens poenitens* can only be explained from this personal use, comp. also such constructions as *hic me lubente facies* Truc. II 4, 10 (= 360 G.)

488. For the hiatus *si ita* see Introd. p. LXIII.

489. *pro* 'instead of:' see Key, L. G. § 1361 c. The phrase *mores ferre* is to be explained from the usual expression *dotem ferre.*

490. For *faxim* see Key, L. G. § 566.—'It was the custom for ladies of rank to have their carriages drawn by mules.' *Thornton.* Mar-

tial says in one of his epigrams (III 62) that mules were sometimes sold at a higher price than whole houses. Hildyard quotes Iuv. VII 181.

491. *uiliores* has here its original meaning 'cheaper.' *cantherius* (according to the original spelling of the time of Plautus still found in several places in our MSS., we should have *canterius*) is the Greek κανθήλιος (for the change of *l* and *r* see Key 'Alphabet' p. 75) 'geldings.' They were not highly valued and generally considered to be lazy and sleepy, comp. *Men.* 395 *canterino astans ritu somniat.*

493. The syllables *nimis lĕpi-* form a proceleusmatic, the *s* in *nimis* being dropt: Introd. p. XXXI.—*lepidus* is very difficult to translate by one word in its different shades, though the schoolboy's English furnishes us with the equally flexible term *jolly*. The word is very frequent in the comic writers, we find it afterwards in Catullus (1, 1. 6, 17. 36, 10) and for the last time in Horace, *ars poët.* 273.—*ad* 'for:' see Key, L. G. § 1305 e.

496. *enim* frequently has the sense of *enimuero:* see Key, L. G. § 1449, and the commentators on Caesar *b. g.* v 7, 8. Ruhnken on Ter. *Phorm.* IV 4, 13 justly observes 'solis comicis quos Appuleius imitatur, usitatum est hanc particulam aduersatiuam ab initio ponere.'

497. The spelling *pedissequos* as found in BJ, is very incorrect, though at the same time of very frequent occurrence even in the best MSS. and several times met with in old inscriptions. But if nothing else, the metre would teach us that it is wrong. See Ruhnken's note on Ter. Andr. I 1, 96.

498. *salutigerulus* is a ἅπ. λεγ. The editors quote '*salutigerulus* ἐπισκέπτης' from the glosses collected by Labbaeus p. 163; we may compare the analogous formations *sandaligerula* Trin. 252, and *nugigerulus*, as our MSS. give *Aul.* 518. *salutiger* occurs in Ausonius (*salutiger Iuppiter* and *salutigeri libelli*), Prudentius (*salutigeri ortus*) and Appuleius (de deo Socr. p. 674 ed. Delph.), who calls the demons *salutigeri* '*qui ultro citroque portant hinc petitiones, inde suppetias.*' The meaning is rightly explained by a French translator 'petits laquais qu' on envoye de côté et d' autres pour savoir des nouvelles de ses amis, leur faire des compliments de notre part'—in short *tigers*.—For *qui* see Key, L. G. § 312.

500. For the accentuation *moríbus* see note on v. 137. For the whole passage we may compare a fragment from Cic. *de republ.* IV *nec uero mulieribus praefectus praeponatur qui apud Graecos creari solet: sed sit censor qui uiros doceat moderari uxoribus.* It would be easy to conjecture that there actually was a scheme on foot to propose the institution of γυναικονόμοι or γυναικοκόσμοι in Rome such as there were in several Greek republics, and that Plautus ventured to hint at this.

such a hypothesis would not, however, be supported by any historical documents.

503. *pulcrumst* is of course ironical: but there seems to exist no other passage with the same turn of expression.—Of the particle *praequam* I cannot find more than five instances in Plautus: this line, *Merc.* 23. *Most.* 982. 1146 and *Amph.* II 2, 3; it does not occur in Terence and the fragments of the other comic writers, but in later times Gellius uses it again XVI 1. In the same way Plautus has the particle *praeut*: *Amph.* I 1, 218. *Men.* 376. 935. *Glor.* 20. *Bacch.* 929. *Merc.* 470. Ritschl and Fleckeisen write *prae quam* in two words, and should consequently also write *prae ut* which they do not.

504. On the hiatus in this line, see Introd. p. LXII.—The word *linarius* occurs only here in Plautus, but is also quoted from an inscription, Gruter p. 649, 3.

505. *caupones* 'retail-dealers.' '*patagium*' *est quod ad summam tunicam assui solet, quae et patagiata* (Epid. II 2, 47) *dicitur, et 'patagiarii' qui eiusmodi opera faciunt.* Festus: the word *patagiarius* is however a ἀπ. λεγ.—Our MSS. give here *indusiarii*, and *indusiatam* Epid. II 2, 47: but Varro derives the word from *intus* de l. l. V 131 p. 51 M. and accordingly writes *intusium*, and from this source Nonius derives his knowledge p. 539, 31 '*indusium est uestimentum, quod corpori intra plurimas uestes adhaeret, quasi intusium. Plautus in Epidico*' etc. p. 542, 22 he quotes from Varro *de uita pop. Rom.* I (= p. 237 ed. Bip.) '*posteaquam binas tunicas habere coeperunt, instituerunt uocare subuculam et indussam* (thus the MSS.). The adjective *indusiatus* occurs in Appuleius and the verb *indusiare* in Martianus Capella. On the *indusium* itself, Böttiger (*Sabina* 2, 113 sec. ed.) has the following remarks. 'The shirt was a kind of under-tunic (*interula*) made either of linen (*linea*, Salm. ad scr. h. a. I 972) or of cotton (*byssinae*). It was worn by both sexes: for men it was called *subucula*, for women *intusium* (Ferrar. de re uest. 3, 1 p. 175), precisely as the English distinguish between *shirt* and *shift*. The negligé or morning-dress of ladies indoors consisted, as we see from many passages in Ovid and Propertius, in nothing but such a shirt which when fitting very tightly, did not even require to be fastened by a belt.. but as it might easily become very troublesome on account of its length, it was generally kept together by a *semizona*, at least until the proper tunica was thrown over it.'

506. *cerarius* occurs only here: *ceraria* stands in the MSS. *Glor.* 694, where the reading seems however very uncertain. Comp. Ou. *ars am.* III 184 *et sua uelleribus nomina cera dedit.*

507. *linteo* 'a linen-weaver' occurs here, in Servius on Aen. VII 14, and an inscription Gruter p. 38, 15.—*calceolarius* 'a shoe-maker,' ἀπ. λεγ.

508. *diabathrarius* 'a maker of slippers,' occurs only here, *diabathrum* (i.e. the Greek διάβαθρον) is quoted from Naevius by Varro.

509. *solearius* occurs only here and Gruter 648, 13; *molocinarius* (or *moloch.*) here and in an inscription Muratori 939, 6. I am now inclined to consider this line as spurious: for, first of all, why should the *solearii* be named after the *diabathrarii?* and then, how could the poet name *solearii* and *molocinarii*, members of very different professions, in one and the same breath?

510. In this line the two professions which mend old garments are appropriately mentioned together.

511. The *strophium* or *mammillare* and *fascia* was a kind of belt worn to keep the female bosom straight: see Smith's Dictionary of Antiquities s. v.

512. *cedunt* = *incedunt*, comp. *colere* = *incolere* v. 4.

513. *trecenti* denotes here a great number or multitude, much in the same way as *sescenta* v. 318. Hildyard quotes the following examples of this use: Cat. 9, 2. 11, 18. 12, 10. Hor. *od.* III 4, 79. See also Plaut. *Glor.* 250.—*phylacistae:* the importunate creditors waiting for their money are compared with *jailers.* The word only here. The reading of this line and the following is however not quite certain.

514. *arcularii* 'cabinet-makers.' Hildyard quotes Cic. *off.* II 7, 25 *scrutari arculas muliebres*, and Varro *de l. l.* VIII 45 (?) *ut lectus et lectulus, arca et arcula, sic alia.*

518. For *ubi—ibi* Brix on Trin. 417 quotes *Curc.* I 2, 7 and *Epid.* II 1, 1.

519. 'The public expenses, of which the payment of the army formed a considerable part, fell of course mostly on the shoulders of the richer classes which possessed more landed property: and accordingly the husband of a rich wife had to bear all the taxes laid on her property.' *Koepke.* See also Varro as quoted in the critical notes. The expression *aes militare* occurs also *Poen.* V 5, 7, but in a different sense.

520. 'Disputatio *et* conputatio *cum praepositione a* putando *quod ualet purum facere. ideo antiqui purum* putum *adpellarunt, ideo* putator *quod arbores puras facit: ideo* ratio putari *dicitur in qua summa sit pura.*' Varro de l. l. VI 63 p. 97 M. Scaliger in his note on the passage observes that Plutarch uses the analogous expression ἐκκαθᾶραι λογισμόν; we may also compare the English phrase *to clear one's debts* and the German *eine rechnung in 's reine bringen.* For examples see *Trin.* 417. *Most.* 299. *Cas.* III 2, 25.

524. *haec* is frequently found as the fem. plur. in the best MSS. of Plautus, Terence and Cicero, nay Lucretius never uses *hae:* see Munro on III 601 and VI 456.

527. On *mactare* and the use of this word in Plautus and Terence it suffices to refer to Parry's note on Ter. Phorm. v 8, 39. *mac-tus* is derived with the suffix *tu* from *mag-*, the root of *mag-nus:* see Corssen, *krit. beitr.* p. 423.—*malum* wretched life, *damnum* unnecessary expense.

529. *edi* 'I have devoured.' Thornton compares Shakespeare, *Othello* I 3 '*She'd come again and with a greedy ear Devour up my discourse.*' Plautus uses a similar expression *Cist.* IV 2, 54 *mihi cibus est quod fabulare*, and *Most.* 1062 *gustare ego eius sermonem uolo.* In Greek we have similar phrases: φαγεῖν ῥήματα in Aristophanes, and εὐωχεῖσθαι λόγους in Plato. Megadorus' question *ain audiuisti* would not furnish any reason against the truth of the reading *edi.*

530. For the hiatus in this line see Introd. p. LX; *usque a:* note on v. 248.

531. This line might be metrically, though awkwardly, explained: *tame mó | quid áni|mo aliquán|to fací|as réc|tius*, but there are important reasons to suspect the genuineness of the reading: see crit. note.

532. *nitidus* is here synonymous with *lautus* or *splendidus:* thus Plautus says *Pseud.* 774 *curari nitidiuscule* and *Cist.* I 1, 10 *lepide atque nitide accipere.* In Hor. *ep.* I 4, 15 *me pinguem et nitidum, bene curata cute uises* the word has its original sense.

533. *pro* 'in proportion to, in accordance with:' see Key, L. G. § 1361 g. Gronovius appropriately compares Hor. *serm.* I 2, 19 *pro quaestu sumptum facit* 'he lives up to his income.'—*gloria* show, pomp, parade: comp. Hor. *ep.* I 18, 22 *gloria..supra uires et uestit et ungit.* The *gloire* of the French nation is very frequently *gloria* in this sense of the Latin word. Thornton uses in his translation the proverb *to cut one's coat according to the cloth.*

534. *habere* absolutely used 'to possess, to be rich:' comp. *Truc.* IV 2, 3.

541. *senatus* 'a consultation,' comp. *Glor.* 592 and 594. Terence does not, of course, use this expression.

542. The double *s* in *accussarem* is here found in B and should therefore be preserved: thus we have *accussasse* in the lex Iulia municipalis, and *caussa* is frequent for *causa:* see Corssen, *ausspr.* 1, 116.

544. For the genitive *furum* see Key, L. G. § 941. In the same way *conplere* has the genitive after it *Amph.* I 2, 8 s. *Men.* 901. *replere* Poen. III 3, 88.—*mihi* at the end of the line is pleonastic, but seems sufficiently excused by the excitement of the speaker.

545. It would have been possible to keep *mihi* as the MSS. give it and to shorten the first syllable of *intro* (*qui mihi ĭntro*): see note on v. 448 and 391. Comp. also v. 550.—*quingentos* denotes here a great

number, in the same way as we have *sescenta* v. 318 and *trecenti* v. 513. Mercklin (ind. schol. Dorpat. 1862 p. XIII) compares *Glor.* 52 and *Curc.* 587.

547. Appuleius *Metam.* II p. 57 ed. Delph. manifestly imitates this passage in describing a restless, suspicious fellow who pries into everything: *uides hominem insomnem, certe perspicaciorem ipso Lynceo uel Argo, et oculeum totum.*

548. For *custodem addere* comp. *Glor.* 146. 298. 305 (where the MSS. read *tradidit*, but Ritschl rightly gives *addidit* from Douza's conjecture) and *Capt.* III 5, 50. Lambinus quotes the same expression from Hor. *od.* III 4, 78.

550. For *interbibere* see Donatus as quoted in the critical note and Key, L. G. § 1342, 1 d.—*scatat*, not from *scatĕre*, but *scatēre:* this infinitive occurs in a fragment of an unknown tragic poet quoted by Cic. *Tusc.* I 28, 69 (Ribb. trag. p. 217) and three times in Lucretius, who has also *scatit*, see Munro on V 40.

551. The older Roman poets always change Greek names and words to the appearance of Latin forms, and accordingly give them Latin terminations. The forms *Oresten Echion Salamina* as found in Ennius and Pacuvius are solitary exceptions. The introduction of pure Greek forms is one of the characteristic features of the Augustan period. See Corssen, *ausspr.* 2, 227—233.

552. Hildyard appropriately compares Massinger, *City Madam* I 1 *provision enough to serve a garrison.*

554. Appuleius imitates this passage in calling a fat lamb *agnus incuriosus* Flor. 2. Some editors read *curionem* on account of the following line, but this reason is not at all cogent: Megadorus tries to make a joke in giving Euclio's ill-natured remarks another turn; he does not however succeed, as Euclio imparts to *curio* too the sense of *careworn.* All these significations are of course purposely moulded for this sole passage: *Pseud.* 1143 (which Hildyard quotes) Ritschl's edition gives *caue sis a curuo infortunio* on the authority of the palimpsest.

556. Comp. *ossa atque pellis sum miser aegritudine* 'only skin and bones' *Capt.* I 2, 32. The expression appears to be proverbial: comp. Theocr. II 89 αὐτὰ δὲ λοιπὰ ὄστί' ἔτ' ἦς καὶ δέρμα. Horace has a similar expression *ossa pelle amicta lurida* epod. 17, 22.

557. For the reading of the line see p. LXXI.

558. I have kept the form *lanterna* as given by the MS. **B**: in the only other two passages where this word occurs in Plautus, *Amph.* prol. 149 and *ib.* I 1, 249, **B** has *laterna*, and in **J** the lines in question are illegible. In the line from the prologue to the Amphitruo I should propose to read *a pórtu illic nún cum láterna áduenit* (*illic* **B**).

For *lanterna* see also Bücheler, *rhein. mus.* XVIII 393 and W. Schmitz ibid. XIX 301. Compare the French *lanterne* and the Italian *lanterna*. The *laterna Punica* is only here mentioned; Weise says 'forte e uitro facta:' and this opinion seems not quite without foundation, when we consider that the invention of glass is generally ascribed to the Phoenicians.—Beaumont and Fletcher, poets who like to show their learning, manifestly imitate this passage in '*The Scornful Lady*' II 3 p. 301 ed. Lond. 1750: '*Serv.* Yonder's a cast of coach-mares of the gentlewoman's, the strangest cattle. *Wel.* Why? *Serv.* Why, they are transparent, sir, you may see through them.'

559. 'Qui opus aliquod, hoc est materiam aliquam efformandam effingendam elaborandam alicui tradit, is *locare: conducere* uero qui illud opus suscipiat, dicitur.' Lindemann on Capt. IV 2, 39. *conducere* is here simply *to buy*, *locare* in the next line *to put out*. Euclio plays upon the word *locare* which would remind every one of the phrase *funus locare* 'to contract with an undertaker about a funeral.' This becomes the more pungent, as Euclio advises Megadorus to bespeak the lamb's funeral while it is still alive.

561. For the hiatus in this and the following line see Introd. p. LXI and LXII.—For *egō* see ibid.

562. The future perf. *iussero* stands here, as often in the comic writers, for the simple future *iubebo* or rather the subj. perf. *iusserim:* see Key, L. G. § 476.

563. On Ter. *Andr.* I 1, 91 *forte unam aspicio adulescentulam* Donatus observes '*ex consuetudine* (i.e. from the conversational style, the συνήθεια, as the Greek grammarians say) *dicit unam, ut dicimus unus est adulescens. tolle unam, et ita fiet ut sensui nihil desit...unam pro quadam.*' This is, in other words, that in the conversational language of the Romans *unus* has sometimes the place of the indefinite article of modern languages. Guyet, Westerhov and Ruhnken on the passage in Terence give several instances of this fact; for Plautus see *Amph.* II 2, 74. *Cist.* IV 2, 70. *As.* III 1, 13. *Most.* 691. *Glor.* 24. *Truc.* II 1, 39: in the same way we find *unus* used as an article by *Petron.* 26 p. 28 Büch. But it may be observed that nearly all the Plautian passages would also admit of a more exact explanation in which *unus* would still have some meaning beyond a mere indefinite article: thus we might here explain *cadum unum* 'only one bottle.'—*a me* = *a mea domo:* in the same way we have *a nobis* 'from our house' *Glor.* 339, and both together *a nobis domost* Cist. IV 1, 6.

565. *madidus* and the Greek βεβρεγμένος often mean 'drunk,' e.g. *Amph.* III 4, 18. *As.* V 2, 9. *madide madere* Pseud. 1297. Hildyard compares the English expression *to moisten one's clay.*—*si uiuo* 'by my

life' ('so wahr ich lebe' in German) is frequently found in Plautus and Terence. Pareus gives the following examples: *Cas.* I 1, 28. *Most.* 1067. *Men.* 903. *Bacch.* 766. Ter. *Andr.* v 2, 25. *Eun.* v 6, 19. *Haut. tim.* v 1, 45.

566. *tibi quoi* stands for *te quoi* in consequence of a kind of attraction or assimilation, of which I find two other instances: *Epid.* III 1, 8 *tibi quoi diuitiae domi maxumae Sunt is nummum nullum habes* and *Curc.* II 2, 17 *namque incubare satius te fuerat Ioui, Tibi quoi auxilium in iure iurando fuit.*

567. *deponere uino* is used in precisely the same way by Aurelius Victor, *de uir. inl.* 71 *Coepio cum aliter uincere non posset, duos satellites pecunia corrupit qui Viriathum* uino (others *humi*) depositum *peremerunt.*—*adfectare uiam* is 'to try, to attempt.' *Men.* 686 *ut me defrudes, ad eam rem adfectas uiam.* Terence has the same phrase *Haut. tim.* I 3, 60 and *Phorm.* v 7, 71, where Donatus observes '*adfectant uiam, plenum, quod nos ἐλλειπτικῶς.*' Cicero has *iter adfectare* pro Roscio Am. 48, 140.

568. *colonia* appears here in its original sense (from *colo* = *incolo*), 'a dwelling-place:' see *Epid.* III 2, 7 and *Pseud.* 1100. In the *Asin.* II 2, 32 *catenarum colonus* means an habitué of the prison.—For *cōnmutēt* see note on *pistillūm* v. 95.

571. Servius on Aen. III 136 observes *apud ueteres neque uxor duci neque ager arari sine sacrificiis peractis poterat.*

573. For *tibī* see Introd. p. XXV.

574. For the reading of this line see also p. LXXI.

575. *Fidēi:* Introd. p. XXV. Key, L. G. § 147.

577. For the form *inmutassis* = *inmutaueris* see note on v. 226. The verb *inmutare* occurs 3 times in Plautus.—*concreduo:* see on v. 62.—The sense is 'Do not allow yourself to be called *infida*, since your name is *Fides*:' comp. 607. 659 a.

Act IV.

One of the greatest difficulties in the Aulularia (if it be not the greatest) consists in the name and character of the slave *Strobilus* who makes his appearance in the first scene of this act. That the *Strobilus* of the first scene of the third act cannot be the same person with this, I have shown *de Aul.* p. 24 ss.; with regard to my further views I may here repeat Mr. Brix's criticism (*jahrbücher* 1865 p. 56) '*wenn sodann die auffälligkeit, dasz Plautus unter dem einen namen Strobilus zwei verschiedene sklavenrollen vorführt, dadurch erklärt wird, dasz das stück in zwei*

ile zerfalle, deren erster in Megadorus, der andere in Lyconides seinen nittelpunkt habe, dasz ferner diese zweiteiligkeit aus contamination, d. . aus einer verschmelzung zweier griechischen stücke herzuleiten sei und 'er dichter den ersten Strobilus entweder aus eigner erfindung oder aus iner andern griechischen komödie als der, welcher der zweite Strobilus ngehöre, entnommen habe: so erscheint uns weder die annahme der ontamination hinlänglich gerechtfertigt noch damit die doppelrolle des trobilus erklärt. die Aulularia zerfällt für uns durchaus nicht in zwei älften, da ja in allen fünf acten die ganze action sich um Euclio und einen goldtopf gruppiert und darin der einheitliche mittelpunkt des ganen stückes liegt, womit der umstand sehr wohl verträglich ist, dasz nter den rollen zweiten ranges in den ersten drei acten Megadorus, n den folgenden Lyconides in den vordergrund tritt. wäre aber auch las stück contaminiert, wer möchte glauben dasz selbst wenn ein seltnes piel des zufalls in beiden griechischen stücken zwei verschiedne rollen nter demselben namen Strobilus geboten hätte, Plautus nicht das einachste mittel einer namensänderung angewendet haben würde?'

It is of course very difficult to arrive at a final decision in a matter of so ambiguous a nature as this point naturally must be. To illustrate this at once, I may mention that Mr. E. Benoist in his '*Lettre à Mr. Egger sur divers passages de l'Aulularia*' (Lyon 1865) p. 20 quite agrees with my views. I may further state that Mr. Brix himself does not venture to give an explanation of the difficulty. And again, after a mature consideration of the matter, I find that the scenes between Strobilus and the cooks, and Congrio and Euclio are '*détails beaucoup trop longs et qui n'aboutissent qu'à ralentir l'action*', (words of Benoist): and though it is true that the two Strobilus are not *explained* by my theory, I may venture to assert that it explains in which way Plautus was induced to commit this egregious blunder. '*On a dit, et je le croirais volontiers, que c'est une pure négligence du poète,*' says Benoist, and in this point I am not ashamed to be of the same opinion: if Mr. Rapp's theory be just (see *de Aul.* p. 26, note 48) we should not be too hard upon a *good* poet when committing errors of this nature; but at the bottom of each error some reason must be hidden to account for it, and this I had tried to find. I may finally declare that I do not so tenaciously cling to my own views that I should not be ready to part with them, as soon as a better and more persuasive theory shall be pointed out by Mr. Brix or any other scholar. I conclude in giving my entire assent to another observation of Mr. Benoist (p. 21) '*je crois aussi qu'il y avait dans la pièce ou les pièces, dont Plaute s'est servi, des détails qu'il a laissés de côté, entre autres sur le caractère de Lyconide, trop rapidement esquissé.*'

579. *facinus* would in prose be generally omitted; translate 'it behoves a good servant.'—From Cicero *Tusc.* III 8, 16 we learn that the Greek for *frugi* would be χρήσιμος, and the same tells us that *hominem frugi omnia recte facere, iam prouerbi locum obtinet* ib. IV 16, 36.

581. *ex sententia* 'to his satisfaction' for the phrase see Parry on Ter. Haut. tim. IV 3, 5.—*postulat* = *uolt*, see on 359.

582. Comp. Verg. *Aen.* I 80 *iussa capessere fas est.* Plaut. *Trin.* 299 *capesses mea inperia.*

584—590. After I had first observed (*de Aul.* p. 29) that the reading of these lines could not be genuine, and had thought of transposing 591—594 after 583, Brix (*jahrb.* 1865 p. 56) pointed out that the lines which I have now secluded from the text, were but a parallel passage originally written on the margin of the archetype of our MSS. and did not therefore belong to the Aularia. For, as he judiciously says, we can only understand them of an *amor meretricius*, in which case it would indeed be the duty of a faithful servant to restrain his master: but in the present case Lyconides is bent on lawful marriage without being very deeply in love, and as he does not doubt of Euclio's consent (which appears from IV 10), it would be a superfluous presumption of his slave to attempt to keep him back (*retinere ad salutem*). Such parallel passages have sometimes been added in the MSS. of the Plautian comedies, e.g. *Men.* 984 a passage from the commencement of the fourth act of the Mostellaria.

584. For *erŏ* see Introd. p. XXI.—*seruitutem seruire* occurs several times in Plautus, once even in Cicero *Mur.* 29, 61. Comp. note on *facinus facere* 218.

586. For *non enim* I have conjectured *noenum* in my note on 67.—For *incumbăt* see Introd. p. XVIII.

589. For *modŏ* see Introd. p. XXII.

590. *tolerare* has here the sense of *subleuare*, as *Trin.* 338. 358. 371.

591. The ĭ in *erĭle* is here shortened in consequence of the accent being thrown on the first short syllable: this instance should be added to those collected Introd. p. XLVII s.—*frons* eri, *oculi* serui: an attentive slave should understand to read his master's looks. The expression was no doubt proverbial like the German '*er sieht dir deine wünsche am gesichte ab.*'

592. *citis quadrigis citius:* comp. *Poen.* I 2, 156 *quadrigis cursim ad carnuficem rapi*, and *Asin.* II 2, 13 *numquam edepol quadrigis albis indipisces postea.*—Plautus has *persequor* here and 579: Ter. *Haut. tim.* IV 1, 22 says *inperium exequi.*

593. What *censio bubula* means, is clear without any further expla-

ation: comp. however *Trin.* 1011 where the slave Stasimus exhorts imself *caue sis tibi ne bubuli in te cottabi crebri crepent*, and *Stich.* 3 Antipho threatens his servants *uos monimentis commonefaciam bubu-s.* Slaves are therefore called *bucaedae* Most. 884: ibid. 882 we read *rus) male castigabit eos exuuiis bubulis.*—In the MS. **B** we find here ie note *ut carne*, which is, as I suppose, to be referred to v. 372 where eef (*caro bubula*) is mentioned.

594. The hiatus *únquam in* is legitimate in the caesura: see Inrod. p. LX.

595. *nam* indicates here no internal, but only an external conexion of the following sentence with the preceding speech: or to speak iore clearly, we should supply such a sentence as 'I make all these bservations not in vain, for my master etc.' *nam* is in this way very requently used by the comic writers. See also on 28.—*huius*, i.e. ho lives here, in this house. In the same way we have *huic Megadoro* i the next line. He points towards the house.

598. *sine omni = sine ulla*, see note on 213.—*suspitio* is the spelling enerally found in the best MSS. of Plautus, Terence, Caesar, Cicero, Curtius and Tacitus: the word is a contraction from *suspicitio*, an etyiology which at the same time accounts for the different quantity of *uspītio* (noun) and *suspĭcio* (verb) *suspĭcor.* Another theory is proounded by Corssen, *beitr.* p. 15 s.

599. *arbitrarier* is here = *inspicere*, comp. *arbiter = spectator* Capt. 208 and Poen. III 3, 50. Milton has ventured to introduce this sense of the word into the English language, *Par. Lost* I 785 '*while over-head the moon sits arbitress.*'

600. *indicassis:* see note on 226.

602. *praedam agere* is originally a military phrase like the Greek λεηλατεῖν.

603. The genitive *auri* after *onustam* should be explained after the analogy of *inplere* (see note on 544) and *aula auri plena* 813. The ablative *onustam auro* 804.—*prohibessis = prohibeuesis = prohibueris:* for the formation comp. note on 226 and the perfects *deleui neui fleui. prohibessit* Pseud. 14. Lucretius has *auessis* IV 823.

605. *accersere* is so frequently found in the best MSS. (for Plautus see the examples collected by Gruter on *Cas.* III 4, 10; for Caesar Dinter's note on *b. g.* I 31, 4) that it would be very arbitrary simply to condemn this form, because we cannot explain it grammatically. There certainly can be no doubt that *arcessere* is the genuine form: *ar* being another form of the preposition *ad* (Corssen, *ausspr.* 1, 89) and *cesso* the intensive of *cio.* The other form *accersere* was perhaps peculiar to the *sermo plebeius*, in which case its frequent occurrence in Plautus should

not surprise us. Ritschl gives *accersere* in many passages, e.g. *Men.* 729. 763. 770. 776. 875. *Most.* 1044. 1093.—*me* might mean that Megadorus fetches Euclio to his house, since the nuptials are to be celebrated there; it is, however, much more probable that *me* is not due to the poet himself, but that the scribes repeated it from the first syllable of *meam:* see crit. note. According to the reading of the MSS., the first syllable in *accersat* should be shortened (Introd. p. XLIV); in the other case we have the legitimate quantity *quín ubi áccersát meam:* in both readings the first syllable in *extemplo* is shortened (Introd. p. XLVI).

607. For *fide=fidei* see Key, L. G. § 88. Lucretius has *facie*, Horace (*serm.* I 3, 95) and Terence (*Andr.* I 5, 61) have *fide*, Livy (V 13, 5) *pernicie* as datives: see Corssen, *ausspr.* 2, 143.

609. If Schwarzmann's collation be trustworthy, the MS. **B** has *fides*, as my edition gives it: I take this form here to be the old genitive which arose by contraction of *eis*, as we find the genitives *dies* in Ennius (see also Key § 146), *facies* in Claudius Quadrigarius, *rabies* in Lucretius (IV 1083 with Munro's note), *pernicies* in Cicero according to a statement by Charisius. See Corssen, *ausspr.* 2, 140 s. Former editors put a full stop after *fano* and consider *Fides* to be a vocative.

614. *fidelia* here 'a wine-pot:' comp. Pers. V 183 *tumet alba fidelia uino.* Plautus chooses this word on account of the paronomasy with *Fides.*

615. To avoid the hiatus *úbĭ ĭd* I have written *ecfecero*, i. e. 'after I should have possessed myself of the treasure.' But perhaps we should make no alteration and read *bibám ubi id* without eliding the final syllable in *bibam.* 'm finalis innumeris in locis non facit elisionem' is Weise's assertion p. XXXII of the second volume of his Plautus, and though Ritschl does not admit its truth, it seems to have some foundation: see Corssen, *ausspr.* 2, 197. But an accurate inquiry into this subject is as yet a 'desideratum.'

616. The fears of the always suspicious Euclio have been awakened by an unlucky omen. *non temere est* is explained by Donatus on Ter. *Haut. tim.* IV 1, 7 as 'non sine causa;' the same expression occurs in Terence *Eun.* II 2, 60. *Phorm.* V 8, 8. We learn from Cic. *de diu.* I 39, 85 that *a dextra coruos, a sinistra cornix facit ratum*, and this is confirmed by a Plautian passage *Asin.* II 1, 12 *picus et cornix est ab laeua, coruos porro ab dextera: consuadent.* A raven on the left was consequently an unlucky omen. This should not be confounded with the expression *aui sinistra* Pseud. 762 and Epid. II 2, 1 which means a lucky omen.

617. In *semul* (for the form see Ritschl *Proll.* IIIC) the final *l* should be dropt: see Introd. p. XXXV. In the passage from the *Captiui*

ıoted there, note 2, Brix in his new edition justly keeps the reading of e MSS.—*crōcire* occurs only here; the long quantity of the *o* has en unjustly suspected on account of an erroneous reading in the late em *de Philomela*, where Reifferscheid with Burmann rightly reads *ōcitat ĕt coruus* v. 28 (Suet. rell. p. 309), while former editors give *ĕt ŏcitat coruus.* From old glossaries I may mention *corui crocciunt* Reiff. p. 249) *coruus crocit* and *coruos craxare* (coaxare?) *uel crocitare* id. p. 250, and to Suetonius' *Pratum* Reifferscheid refers the notice *ruorum crocitare* p. 250 (*crocant croccant crocciunt grahant* several ISS.). Comp. the Greek *κρώζειν*, German *krächzen* and *krähen*, English *crow* and *croak.*—Bothe's emendation *fera* would no doubt conderably improve the passage, but as it is not absolutely necessary, I ave not ventured to admit it into the text.

618. *artem facere ludicram* 'to dance,' comp. note on *ludius* 399. lautus has similar expressions *Cist.* II 3, 9 *cor salit.* Cas. II 6, 9 *corcuım adsultascit metu.* ibid. 62 *cor lienosum habeo: iam dudum salit.* apt. III 4, 104 *tu* (cor) *sussultas.* In Greek we have the phrases *καρία χορεύει* (Soph.), *ὀρχεῖται καρδία φόβῳ* (Aeschyl.), *ἡ πήδησις τῆς καρδίας* Plato and Plut.).

620. On *fŏrdās fordīs* see Introd. p. XXXVI.

621. Brix conjectures *peri.* But the present *peris* emphatically stands in the sense of the future *peribis.*

622. *te miseris accipiam modis* 'I shall treat you miserably.' Comp. Ter. *Ad.* II 1, 12 *indignis quom egomet sim acceptus modis.*

623. Comp. *Bacch.* 117 *quid tibi conmercist cum dis damnosissumis?* and *Rud.* III 4, 20 *nihil cum uestris legibus mi est conmerci.* Terence says in the same sense *quid tibi cum illa rei est?* Eun. IV 7, 34. The other phrase occurs only in Plautus.

625. *uerberabilissumus* is a comic superlative like *ipsissumus* Trin. 988, which is itself an imitation of *αὐτότατος* Arist. Plut. 83. Another superlative of the same kind is *oculissumus* Curc. I 2, 28.

627. Euclio dares not to name the real object of his search, lest he might betray himself in case Strobilus should not be in the possession of the secret. There is a quibble in the Latin here, which is however easily understood. Euclio takes *tibi* as dat. eth., a turn which cannot be rendered in English. Similar jokes occur *Men.* 645 and *Capt.* 862.

628. According to note on 615, the reading of the MSS. might be kept: *ĕcquid agis?* (drop *s*) *quid ăgam?* (do not elide the *m*) *auferre non potes* :: *quid uis tibi?* I am disposed to accept Weise's assertion.

629. Euclio tells Strobilus to lay the pot down (*pone*), but the slave purposely misunderstands him in construing an obscenity upon the

word *pone* which may also be an adverb. *datare* has here an obscene sense in the same way as *dare* Cas. II 6, 10.

630. 'Scribitur fere in Plautinis libris promiscue *hoc* et *huc*' Gulielmius, quaest. in Aul. c. 4. Brix on Capt. 477 gives the following examples of *hoc: Merc.* 871. *Persa* 605. *Truc.* II. 2, 27. 6, 50. Ter. *Eun.* 394. *Ad.* 878.—*aufer cauillam:* comp. *Capt.* 960 *tandem ista aufer* and *Truc.* IV 4, 8 *aufer nugas.*—*nugas ago* is very frequently found in the comic poets.

633. 'The archaic particle *em* which in former editions was usually replaced by the more recent form *en*, is in Plautus strongly recommended by the best MSS. and very frequently necessary for the metre, e. g. *Merc.* II 2, 82. *Pseud.* III 2, 100. *Poen.* I 1, 79. *Bacch.* II 3, 40. IV 8, 29. Charisius quotes *em* from an oration of C. Gracchus and *Poen.* III 4, 16. *hem* which in older MSS. is but rarely, in later ones frequently confounded with it, is of a thoroughly pathetic nature and serves for expressing joy, grief, surprise and bewilderment.' *Brix* on Trin. 3.—On the words *ostende etiam tertiam* Thornton has the following note: 'This has been censured as being too extravagant and entirely out of nature; but considering the very ridiculous humour of the Miser as drawn by our Author, it will not perhaps appear out of character. Euclio talks in the same strain of the cooks being all of Geryon's race and having six hands a piece. Molière however, who has imitated this scene, has not ventured this seemingly absurd joke, as undoubtedly he thought it would appear too outré to a modern audience; and our own countrymen, Shadwell and Fielding, have copied his example, probably for the same reason. But there is a direct imitation of this whole passage in the old play of Albumazar, Act III Scene 8 where *Trincalo* (who is made to fancy himself *Antonio*) questions *Ronca* about his purse which the latter had stolen from him:

Trin. O my purse!
Dear master Ronco. *Ronc.* What's your pleasure, Sir?
Trin. Show me your hand. *Ronc.* Here 'tis. *Trin.* But where's the other?
Ronc. Why here. *Trin.* But I mean, where's your other hand?
Ronc. Think you me the giant with an hundred hands?
Trin. Give me your right. *Ronc.* My right? *Trin.* Your left. *Ronc.* My left?
Trin. Now both. *Ronc.* There's both, my dear Antonio.'

635. *facisne* should be pronounced as *facin:* see critical note.

637. For *quid abstulisti* see Introd. p. LII.

639. *tunica* is the Latin for the Greek χιτών. The plural stands much in the same way as *Amph.* I 1, 212.—*temptare* has here its original sense 'to take hold of—,' i.e. to search through—.

640. How kindly (*benigne*) you allow me to feel everywhere!

643. *a* is the genuine spelling of the interjection, not *ah*, as we earn from the best MSS.

645. How little constant the language in Plautus' time was with egard to the distinct use of deponent and active forms, we see here in a triking instance: 643 we have *scrutari*, 645 *perscrutatus es*, but 649 *perscrutaui*.

646. *penes* is rarely placed after the word which it governs: see Key, L. G. § 1349 where Ter. *Hec.* IV 1, 20 is quoted. Such an artificial collocation however as we have here is in Plautus quite isolated. Corssen, *Ausspr.* 2, 297 connects this preposition with *penu penus penitus*, and ays that it originally meant 'in the store-room.'

648. *amittere*, as Brix on Capt. 36 rightly observes, has in the latinity before Cicero frequently the sense of *dimittere*.—It would be possible, though not necessary, to write *hinc abierit*.

651. For *sociennus* = *socius* see Nonius as quoted in the crit. notes. —*interstringam*: see Key, L. G. § 1342, 1 e.

652. Hare compares a similar passage *Cas.* II 4, 23 *abin hinc ab oculis!*

653. *emortuos* 'completely dead:' Key, L. G. § 1332 g.

654. For the hiatus *dêm ho—* see Introd. p. LXIII.

657. The syllables *foris crepu* form a proceleusmatic: see Introd. p. XXXI. For the matter see the commentators on Ter. *Andr.* IV 1, 59 and *Ad.* II 3, 11.

658. A more correct reading would be *huc ego ad ianuam concessero*. It is obvious to understand this of Megadorus' house, near whose door the slave hides himself.

659. Charisius takes *Fide* as a genitive, as appears from the passage quoted in the crit. notes: it seems however much more natural to take it as a dative (Key, L. G. § 966). In the same way we have *Fide* 667.

660. For the explanation of the phrase *os alicui sublinere* ('to deceive, to cheat') see Nonius as quoted in the crit. notes. Gronovius observes that this ludicrous practice is mentioned by Virgil, *Ecl.* VI 22 (Aegle) *sanguineis frontem moris et tempora pingit*, and by Petronius *Sat.* 22 (p. 23 Büch.) *cum Ascyltos...in somnum laberetur, illa...ancilla totam faciem eius fuligine longa perfricuit et non sentientis labra umerosque sopiti carbonibus pinxit.* Gronovius quotes the following instances of this phrase in Plautus: *Glor.* II 5, 47. *Merc.* II 4, 17. *Capt.* III 4, 123.—For *paenissume* see note on 463.

662. *illum coruom ad me ueniat uelim* is a well known construction instead of *ille coruos ad me ueniat uelim*.

663. *illic* = *illice*, see *Men.* 304. 828. 842 in Ritschl's edition.

664. *edit:* see Key, L. G. § 482.—*tam—quam* 'I might as well give him as lose,' i.e. to give and to lose would amount to the same in this case.

668. For the dative *Fide* see note on 607.

669. There are several Plautian passages where the two words *fuge* (*fugae*) and *euge* (*eugae*) have been erroneously interchanged, e.g. *Asin.* 555 (= III 2, 9) **B** has *eugae*, **J** *euge*, but Bücheler justly emends *fugae* (see *jahrb. für class. phil.* 1863 p. 772). Again *Most.* 686 **BCD** have *Fuge* which Camerarius changed to *euge:* **A** gives EUGAE and this form Ritschl ought to have put into his text, it being supported by good MSS. and evidenced by the metre, notwithstanding the Greek εὖγε. See e.g. Ter. *Andr.* II 2, 8 (= 345 Fl.) *te ipsum quaero. eugaé, Charine* with Bentley's note. Fleckeisen has this spelling throughout his edition of Terence.

672. For the hiatus *re mē er—* see Introd. p. LXIII.

674. For *iuxta* see Nonius as quoted in the critical notes. Comp. *Glor.* 234 *scias iuxta mecum mea consilia. Pseud.* 1161 (*nescio*) *iuxta cum ignarissumis.* Sallust too says *iuxta mecum omnes intellegitis* Cat. 58.

675. *super:* Key, L. G. § 1380 c.

676. *resecroque:* 'I implore you again and again,' comp. *Persa* 47 *obsecro resecroque te.* In both passages this seems the simplest explanation; the words of Festus '*resecrare est resoluere religione,*' which the editors since Pithoeus (*Aduers.* I 10) connected with them, should not be applied to them.

677. The construction *mentionem facere cum aliquo* occurs again *Cist.* I 2, 15 and *Persa* 109.—For the pronunciation *aúnculo* see p. 84.

679. *inpetrassere* is an old infinit. fut. = *inpetraturam esse.* Comp. *reconciliassere* Capt. I 1, 65. In the same way Lucilius has *depeculassere et dearyentassere.* See Zumpt § 161.

682. *te aduorsum* 'in your face,' see Key, L. G. § 1307 b. Comp. *Poen.* I 2, 188 *mendax me aduorsum siet.*

683. There are only two other passages besides this where the neuter *uterum* occurs instead of the masculine: Turpil. 179 (Ribb. Com. p. 92) *dispérii misera: úterum cruciatúr mihi* (for the hiatus see Introd. p. LXI) a line which is undoubtedly spoken by a girl in the same situation as Phaedria. The other passage is Afran. 346 *sedit uterum* (Ribb. Com. p. 178).

684. '*luna a lucendo nominata.. eadem est enim Lucina.* (see Max Müller's Lectures 2 p. 278) *itaque, ut apud Graecos Dianam eamque Luciferam, sic apud nostros Iunonem Lucinam in pariendo inuocant.*'

Cicero *de nat. deor.* II 27, 68. Comp. Ter. *Andr.* III 1, 15 and *Ad.* III 4, 41 *Iuno Lucina, fer opem, serua me, obsecro* with the commentators and Preller, *röm. myth.* p. 243. Donatus observes on the line in the Andria '*nota hoc uersu totidem uerbis uti omnes puerperas in comoediis, nec alias* [perhaps *nec ullas*] *induci loqui in proscaenio: nam haec uox post scaenam tollitur.*'—*tuam fidem* sc. *rogo, inploro:* comp. *Curc.* 196 and the title of Varro's satire *Hercules, tuam fidem* p. 283 in the Bipontine edition. For *uostram fidem* see Westerhov on Ter. *Andr.* IV 3, 1, where Donatus observes that in these elliptic expressions *fidem* means 'opem et auxilium.'

685. *rem* potiorem uideo *uerbis.* Why shall I tell you of it any longer? my *words* are quite superfluous, since the *fact* speaks for itself.—For *tibi* see Key, L. G. § 978.

688. *Strobilum miror ubi sit:* prolepsis for *miror ubi Strobilus sit.*

691. *iniurium* is an archaic word which was in later times replaced by the adj. *iniustum* or the subst. *iniuria.* It occurs *Cist.* I 1, 105. Ter. *Ad.* I 2, 26 and II 1, 51. *Hec.* II 1, 14. *iniurius* stands *Andr.* II 3, 3. *Haut. tim.* II 3, 79. *Curc.* 65. *Epid.* IV 1, 24. *Rud.* 1152.

692. The simile is easily understood. Comp. *Pseud.* 1232 and *Truc.* IV 3, 45 (=807 Geppert) where the word *comitia* is used in a similar way. See also v. 541.

693. Ἔφη Ἀριστέης...ὑπὲρ Ἀριμασπῶν...οἰκεῖν τοὺς χρυσοφύλακας γρῦπας Her. IV 13 who mentions the same γρῦπας III 116 and IV 27. According to Nonius (see crit. note) we should here find a translation of this Greek or rather Oriental (Preller, *griech. myth.* 1, 158 first ed.) fable; but as the *picus* (i.e. the woodpecker) holds a marked position in old Italian mythology, and was believed to know of hidden treasures (Preller, *röm. myth.* p. 298), we are rather inclined to think that Plautus mixed the Greek *grypes* and the tales told of their golden treasures with the common beliefs which were current among his own countrymen with regard to the woodpecker. The *aurei montes* of the *pici* appear only in this one passage. I may venture to lead the attention of my readers to another passage in Plautus, without drawing myself any hasty conclusion from it: *Stich.* 24 *Persarum montis qui esse aurei perhibentur,* a passage which may be compared with some lines from Varro's satire Ἀνθρωπουργία (p. 264 ed. Bip.) *Persarum montes, non diuitis atria Crassi.*—The form *Vites* as found in *S* seems due to a misapprehension of the archaic nom. plur. *Picis* which is preserved in Bγ (see Introd. p. XXX) and which I might have put into the text. It is true we should expect the accus. *Picos,* but the nom. must be explained by supposing the same kind of attraction which we have noticed on v. 566. Comp. moreover

Ter. *Eun.* IV 3, 11 *Eunuchum quem dedisti nobis, quas turbas dedit.*—*colunt* 'inhabit:' see on v. 4.

694. The joy in which Strobilus is makes his words somewhat incoherent. He says *reges ceteros*, though he has not yet mentioned the name of any king whose wealth might be compared to his. This has already been pointed out by Lambinus.—We cannot think here of *king* Picus (Preller, *röm. myth.* p. 331 ss.) because we have *Pici* in the plural. —*istos* 'those commonly admired.'

695. Nonius is undoubtedly wrong in using the word *mendicatio* for the explanation of *mendicabulum:* the passage itself shows that we should translate 'beggarly fellows.' Appuleius has the same expression in two passages, and in both he applies it to persons.—For the hiatus see Introd. p. LXI. The emendation *regum mendicabula* ('beggarly kinglets') which is found in Guyet's text, seems due to Scipio Gentilis, as appears from Taubmann's note.

696. *ille* 'the renowned.' See note on v. 86.

698. The construction *conlocare in aliquid* is not classic, but by no means scarce. See the dictionaries s.v. *Men.* 986 *in tabernam uasa et seruos conlocaui.* Plautus has also *ponere in aliquid*, e.g. *Trin.* 739. *Rud.* IV 7, 11.

699. For *ĭndeque* see Introd. p. XLV.

700. In *deorsum* the *e* is to be elided before the *o:* see Introd. p. LIX.

701. The form *exfodio* occurs again in the best MSS. in *Glor.* 315. The common Plautian form is *ecfodio* (v. 53). EXFOCIONT (i.e. *exfugiunt*) occurs in the inscription on the so-called 'columna rostrata.' Comp. *exducier* (**BC**) Truc. V 5, 16. *exmigrasti* (**B**) *Men.* 822.

702. The first syllable in *ille* (*ile*) is short (Introd. p. XLII).

704. '*Atat* pro poëtae lubitu uariat suum tonum: nunc *áttat*, nunc *atáttat*, nunc *atát:* quod postremum hoc loco placet.' Bentley on Ter. Andr. I 1, 98.

705 ss. Molière's masterly imitation of this scene should be compared with Plautus, though it is difficult to decide which is better, the original or the imitation.—For *occidi* see Introd. p. XXVIII. This quantity would however not occur in iambics or trochaics.—For *tenĕ tenĕ* see Introd. p. XXVII.

706. For the hiatus *quo e*— see Introd. p. LXII. The same hiatus occurs v. 708 *qui e*—

707. With the expression *cum animo inuestigare* comp. Plaut. *Most.* 702 *cogito cum meo animo.*

709. One of the French translators of Plautus thinks it 'une malice très-fine' that Plautus lets Euclio address the spectators as if the thief was among them. Tastes may of course differ on such points as this;

but I can hardly believe that a modern audience would patiently let themselves be called *thieves* by an actor. But the broad humour which reigns in the Plautian plays could safely venture to do this, especially since the poet was sure that his audience did not consist of a selected company of refined taste, but of a boisterous, noisy and unorderly multitude. See the prologue to the Poenulus.

710. *uestitu et creta = uestitu cretato* (ἓν διὰ δυοῖν). 'Scribitur in homines tenuiores; quibus cum copia mutandae togae non esset, tamen ut nitidi et melioris fortunae apparerent, sub dies ludorum togulam suam incretabant.' *Lipsius.* Koepke justly adds that there is an allusion to the *candidati* in this passage, who would fain recommend themselves to the citizens on account of their pretended virtue and honesty, though they must be conscious of their unworthiness. This is the more certain on account of the words *atque sedent.* In Plautus' time, the spectators used to stand, and only 'gentlemen' of some rank had their chairs brought into the theatre: see Ritschl, *Par.* 218 and xx. Mommsen, *röm. gesch.* I² 864.—For *frugi* see note on v. 579.

712. For *em* see note on v. 633.

713. For *ŏrnatus* see Introd. p. LI. *ornare* has here a more general sense 'badly furnished,' i.e. 'I'm in a sorry plight' (Hildy.). Comp. a similar passage in Ter. *Ad.* II 1, 22 *ornatus esses ex tuis uirtutibus* 'thou shouldst be dealt with according to thy merits.'—The error *ormatus* which we find in Jϒ pervades a great many of the later MSS. and in some of them there are curious explanations of this *uox nihili.* In the Harleian MS. 2634 e.g. we find the following note: 'ὅρμος Graece portus, unde *ormatus* ancoris alligatus dictum: sensus ergo, in pessimum deuectus portum,' and in ϒ itself there is a marginal note 'ὁρμάω impetum facio.'

714. For *gemiti* see note on 83.

718. *genium:* comp. Ter. *Phorm.* I 1, 10 *suom defrudans genium.* Lucilius used the same expression, as we learn from Nonius p. 117, 31. The contrary is *genio multa bona facere* Persa 263.—*laetificare* occurs even in Cicero, *de nat. deor.* II 40, 102 *sol.. terram laetificat.* Comp. the analogous formations *magnificare* (*Men.* 371. *Rud.* I 2, 43. Ter. *Hec.* II 2, 18), *turpificare* (Cic. *off.* III 19), *pacificare* (Liv. Sall. Catullus), and the deponent *causificor* 748.

719. For *patī* see Introd. p. XXVIII.

720. The word *eiulans* describes Euclio's passionate and effeminate wailing. Comp. Hor. *epod.* 10, 17 *et illa non uirilis eiulatio* and Cic. *Tusc.* II 23, 55 *ingemescere non numquam uiro concessum est idque raro, eiulatus ne mulieri quidem.*

727. Comp. *Men.* 490 *quid de te merui qua me causa perderes?*

730. Throughout the following passage the joke consists in the regular misunderstanding of the fem. pronouns, which Euclio refers to his *aula*, while Lyconides thinks he speaks of his daughter.—For *fuĭt* see Introd. p. XIX.

731. The expression *culpam conmeritum* justifies Brix's correction of v. 728. Comp. *Capt.* II 3, 43 (= 400).

733. *tangere* is very frequently used in the sense of *corrumpere filiam*, e.g. Hor. *serm.* I 2, 54 *matronam nullam ego tango.* Thus we have *tactio* v. 737 with the same ambiguity. Comp. a similar passage *Pseud.* 120 and 121 and the examples given by Westerhov on Ter. *Eun.* II 3, 81.

734. '*factum infectum fieri non potest*' is a principle of common sense and was therefore received among the maxims of Roman law. Comp. Tryphonius l. 12 § 2 D. de captiuis (49, 15) '*facti causae infactae nulla constitutione fieri possunt.*' Pomponius l. 2 D. de rescind. uend. (18, 5) '*potest, dum res integra est, conuentione nostra infecta fieri emtio... post pretium solutum infectam emtionem facere non possumus.*' We have the same phrase Ter. *Phorm.* V 9, 44 s. and Plaut. *Truc.* IV 2, 17.

736. 'Neruum adpellamus ferreum uinculum quo pedes inpediuntur.' *Festus.* Comp. *Curc.* V 3, 11. The instrument was about the same as the 'stocks' formerly in use in England.—Acidalius reads *ob te me* and seems therefore to take *neruus* in the more general sense of 'prison,' which it sometimes has in Plautus (see Parry on Ter. Phorm. II 2, 11).

738. Comp. Ter. *Ad.* III 4, 24 *persuasit nox amor uinum adulescentia*, where Westerhov quotes Ovid, *Amor.* I 6, 59 *nox et amor uinumque nihil moderabile suadent.* See 788.

740. The construction itself shows that we should write *sit* instead of *est*, though the indicative is given by all our MSS. We may compare another Plautian passage, *Merc.* V 4, 24 s. (= 985 R.) *nam si istuc ius sit, senecta aetate scortari patres, Vbi loci siet res summa puplica?* where all the MSS. and old editions give *est*, but Ritschl justly writes *sit.* I ought to have done the same in the present line of the Aulularia. *sit* would then have its original long quantity: see p. XX.

741. In this line we are indebted to Nonius for preserving the genuine phrase *luci claro*, which is generally obliterated in our MSS. Comp. Ter. *Ad.* V 3, 55 *cum primo luci*, where the Bembinus has *primo lucu* and *prima luce* is found in recent MSS. (see Bentley's note): Donatus, whose notes are here interpolated, has however a genuine remark on this passage '*ueteres masculino genere dicebant lucem.*'—Plaut. *Cist.* II 1, 48 B gives *quom primo luci* and the MSS. of Nonius give the same phrase in a line of Atta 468, 32 = Ribb. com. p. 138. But in Cic. *off.*

[i]i 31, 112 all the MSS. give *cum prima luce.*—In a fable of Ennius [r]endered in prose by Gellius ii 29 (Enn. ed. Vahlen p. 160) we have *primo [l]uci*, which is the reading of the cod. Reg. of Gronovius, recent MSS. [h]ave *prima luce.*—The phrase *luci claro* is quoted from Varro's Synephebus by Nonius 210; see Varro Bip. ed. p. 309.—In general comp. Charisius p. 203 ed. Keil. *luci* (e.g. *Men.* 1006) is to be considered [a]s an adverb like *mani heri* (*mane here*); see Key, L. G. § 784. It [s]hows clearly that these adverbs are originally ablatives, since it is construed with adj. and prepositions. Comp. moreover the phrase *cum [p]rimo mane* in the Bell. Afr. c. 62. *cum luci simul* Stich. 364.

743. 'Love and wine are base and contemptible things, if a drunken [h]ot-brained youth be allowed to do anything without fear of punishment.' This is the plain sense of the passage, though it is not understood by Lambinus and the other commentators. Heinsius even conjectures [n]imis utile*, which is against the metre.

747. For the construction comp. Ter. *Haut. tim.* iv 1, 22 *interemptam oportuit* 'you should have killed her.' *Amph.* ii 2, 108 *conprecatam [o]portuit.* In such phrases Plautus commonly omits *esse:* see *Glor.* 1336. *Cist.* ii 3, 41. *Truc.* ii 6, 29. *Stich.* 354.

750. *oportere:* according to the laws of Athens. See 786 and Ter. *Andr.* iv 4, 41. *Ad.* iii 4, 44. *Phorm.* ii 3, 68 ss.

752. Euclio speaks ironically 'Of course you will be legitimate possessor, unless you restore the object.' Thus we need not transpose the lines 752 and 753, as Acidalius was inclined to do.

753. Comp. Hor. *serm.* i 9, 77 *rapit in ius.* Plautus *Persa* 745 s. Do. *quid me in ius uocas?* SA. *illi apud praetorem dicam, sed ego in ius uoco.*—*scribam dicam:* γράψομαι δίκην. Comp. Ter. *Phorm.* i 2, 77. ii 2, 15. iv 3, 63. Plaut. *Poen.* iii 6, 5 has *subscribam dicam.*

758. *immo:* 'I don't only deny it, but I obstinately deny it.' The only other passage where *immo* stands in the second place, is *Capt.* ii 2, 104.

759. For *neque scio nec noui* see n. on v. 190.

762. For the hiatus *dē a—* see Introd. p. LXIII.—The emendation *quae* is due to some Italian scholar of the 15th century, as appears from the cod. Burneianus 228, in which it is found.

764. *magnast res* 'it is very important:' see Westerhov on *Phorm.* ii 4, 18.—For the trisyllabic pronunciation of *otiose* see Introd. p. LVIII.

765. Hare compares *Capt.* iv 2, 110 *dic bonan fide, tu mi istaec uerba dixisti?* : : *bona.* In this passage *bona* certainly is affirmative, but it would be quite preposterous to conclude that we therefore ought to keep *non* which in recent MSS. stands after *bona*, as Hildyard does, who

adds it to the following line. *bona* means 'I tell you true that your question would also be my answer' = *bona fide dico me aurum non subrupuisse.*' Comp. the next line where we should understand *istuc quoque bona* (*fide dico me nescire*).

768. There ought to be a comma after *indipisces*. The active form of this verb occurs here and *Asin.* II 2, 13, the deponent *Trin.* 224. *Rud.* V 2, 28. *Epid.* III 4, 15: see Brix on Trin. 224. The Plautian MSS. give here *inde poscere* and Brix conjectures therefore that we should write *indepisces*, which, he says, is defended by the analogy of *depeciscor* and *defetiscor* and attested by Festus. In later writers we generally find *adipiscor*, though *indipiscor* occurs in Lucretius, Livy, Gellius and Appuleius.—*furem excipere* = *f. recipere*. Gronovius compares Cic. *de imp. Cn. Pomp.* 9, 23 *hunc in illa fuga Tigranes rex excepit.*—*ita* 'yes:' comp. Ter. *Andr.* V 2, 8. Key, L. G. § 1451 c. It is properly a curtailed sentence: *ita aio.*

769. The present *fallis* is here given by all our MSS. We are however not quite sure of the true reading of this passage, which I have exhibited according to the MSS. Comp. *Amph.* I 1, 235. So. *quid si falles?* ME. *tum Mercurius Sosiae iratus siet.* But in another passage we have the present *Amph.* III 2, 52 *id ego si fallo, tum te, summe Iuppiter, Quaeso Amphitruoni ut semper iratus sies.* In this passage *fallo* means *falsum dico* ('to deceive'), and the same sense would explain the present line.—For the construction *me faciat* (abl.) see Key, L. G. § 1003.

770. *Antiqui pro 'sufficit' 'sat habeo' dicebant.* Donatus on Ter. Andr. II 1, 35. Westerhov in his note gives the following examples: *Andr.* IV 2, 22. *Eun.* II 2, 32. *Haut. tim.* IV 3, 70. Plaut. *Most.* III 1, 125.—For *quid uis* (= *quid uelis*) see note on v. 63. It would also be possible to write *loquere: quid uis?*

771. For *qui* see Key, L. G. § 312.—For *aúnculus* see p. 84.

772. For *patĕr* see Introd. p. XVIII.

774. *immo* has here no meaning and the hiatus cannot be justified; perhaps we should write *intus eccillam domi.* *immo* can never have the sense ascribed to it by Hare who translates 'To be sure, I have, her at home;' it means 'no, on the contrary:' see Zumpt § 277. Comp. *ellam intus* Ter. *Ad.* III 3, 35. *eccam intus* Glor. 545. *eccillum domi* Persa 248.

776. *repudium renuntiare* 'uel *remittere* est cum desponsa pactaque futurum matrimonium dirimere.' *Gronov.* Comp. the commentators on Ter. *Phorm.* IV 3, 72 and V 7, 35.

777. The word *atque* is omitted by Nonius and is quite super-

fluous, as far as metre and construction (conf. v. 779, 780) are concerned. See Brix, *Emendationes Plautinae* (Brieg 1847) p. 3. I may add that the word was already omitted by Guyet.

778. Comp. *Pseud.* 37 *at te di deaeque, quantumst : : seruassint quidem.*—For *perduint* see 664.

781. See v. 147.

783. For the hiatus *qui ho*— see Introd. p. LXIII.—The right reading of this passage is due to Bothe, though it stands already in the MS. at Vienna $\frac{3168}{\phi 90}$. It would be entirely nonsensical to say that no evil-doer was so bad (*tam parui preti*) that he would not be ashamed and excuse himself. Our reading is to be translated as follows: 'There is no evil-doer so bad that, in case he should feel a sense of shame, he would not excuse himself.'

785. *erga* of unfriendly doing is very rare. See Key, L. G. § 1334 c.

789. I ought to have preserved the spelling *ei* as found in my three MSS. See v. 389.—Comp. v. 814.

790. For the construction *auom feci ut esses* see note on v. 440.

791. Gellius has a whole chapter on the question πόσος ὁ τῆς τῶν ἀνθρώπων κυήσεως χρόνος III 16 where he says '*multa opinio est eaque iam pro uero recepta, postquam mulieris uterus conceperit semen, gigni hominem septimo rarenter, numquam octauo, saepe nono, saepius numero decimo mense.*' In the comic writers we generally find therefore the tenth month: see Westerhov on Ter. Ad. III 4, 29. The 10 months are of course lunar months.

793. In *intro* the first syllable is shortened, see note on 448; we should therefore pronounce *ĭ ĭntro* (for the hiatus see Introd. p. LXII), not *i ĭntro* (compare Ritschl's and Fleckeisen's editions with regard to *Stich.* 396).—The form *exquaere* is here given by Priscian and the later MSS., comp. *Stich.* 107 where all our MSS. give *exquaesitum*, and *Capt.* II 2, 43 *exquaesiuero.* Comp. also *Merc.* 633 *requaereres.*

795. For the expression *quid huius rei sit* see Ter. *Eun.* IV 3, 10. IV 7, 34. *Haut. tim.* II 2, 8. IV 4, 21.

796. *in uado salutis* 'in the haven of safety.' Comp. Ter. *Andr.* V 2, 4 *omnis res est iam in uado,* on which passage Donatus observes 'prouerbiale, *in uado*, in tuto, in securitate. nam ut in profundo periculum est, ita in uado securitas est.'

801. The phrase *donare gaudiis* has its parallels in the expressions *donare salute* (Tibull.) and *donare honoribus* (Stat.).

802. For the transposition *onustam auro* comp. 603 and 609.

803. As far as the pleonastic construction is concerned, Brix justly

compares *Most.* 256 *uah, quid illa pote peius quicquam muliere memorarier?* as the line should be read according to the MSS.

804. Comp. Ter. *Eun.* III 2, 1 *audire uocem uisa sum modo militis.* Plaut. *Cist.* II 3, 1 *audire uocem uisa sum ante aedis modo.* For the construction comp. *Glor.* 389 *arguere in somnis me meus mihi familiaris uisust.*

806. For *ipsus* see note on v. 354.

810. The right explanation of this passage was first given by Lambinus. Gronov explains it as follows 'seruus significans non paruam rem neque leuem repperisse se, negat iuuentum sibi nihil maius quam quod pueri clamitant se repperisse in faba, nempe uermiculum quem *Midam* uocant: cum enim pueri in fabis quaerere solebant, quique inueniebat inde exultare ac uelut triumphum agere.' He compares *Curc.* 586 *in tritico facillume uel quingentos curculiones pro uno faxo reperies.* This explanation is very plain and natural, but out of mere curiosity we may be allowed to draw the reader's attention to the scholion found in our MS. as it is a very good example to show the origin and insignificance of the marginal notes found in recent MSS. In Ter. *Eun.* II 3, 89 the *slave* Parmeno says *at enim istaec in me cudetur faba* 'id est, in me hoc malum recidet,' as Donatus justly explains, but on the origin of this saying neither Donatus nor modern commentators give us any satisfactory elucidation. Again in Persius v 131 we have the word *scutica* i. e. a kind of whip used for punishment. On this word one of the scholiasts observes '*scutica erat quaedam corrigia habens in summitate nodos quosdam in modum fabae, similes fere caestuum: de qua Terentius* haec in me cudetur faba. *et erat poena seruorum.* (See Taubmann's note on *Capt.* II 1, 7.) It appears however at once that this explanation is entirely an invention of some scholar of the 15th century. I should explain the Terentian passage from the expression *cudere fabas* which Columella II 10 uses in the sense of 'thrashing;' we should therefore understand 'oh, this will bring a good thrashing down upon me.'

811. Comp. *Bacch.* 203 *iamne ut soles,* and *Poen.* v 7, 39 where Spengel ('T. Maccius Plautus' p. 16) justly introduces the same phrase, as Acidalius had done before in *Truc.* III 2, 27 (=683 G.).

814. For the hiatus see Introd. p. LX.—The *i* in *seni* is shortened: see Introd. p. XXIV.

816. For the genitive *scelerum* see Key, L. G. §§ 931. 941. Caecilius has *ineptitudinis cumulatus* v. 61 (p. 37 Ribb.).

817. *abi,* 'uarium habet usum, estque uel formula laudandi, ut *Ad.* IV 2, 25 *abi, uirum te iudico* [*Eun.* I 2, 74. Plaut. *Asin.* III 3, 114] uel contemnendi, uti *Ad.* II 2, 12. *Eun.* IV 3, 9.' Westerhov

640. How kindly (*benigne*) you allow me to feel everywhere!

643. *a* is the genuine spelling of the interjection, not *ah*, as we earn from the best MSS.

645. How little constant the language in Plautus' time was with egard to the distinct use of deponent and active forms, we see here in a triking instance: 643 we have *scrutari*, 645 *perscrutatus es*, but 649 *erscrutaui.*

646. *penes* is rarely placed after the word which it governs: see Key, L. G. § 1349 where Ter. *Hec.* IV 1, 20 is quoted. Such an artificial ollocation however as we have here is in Plautus quite isolated. Corssen, *usspr.* 2, 297 connects this preposition with *penu penus penitus*, and ays that it originally meant 'in the store-room.'

648. *amittere*, as Brix on Capt. 36 rightly observes, has in the la-inity before Cicero frequently the sense of *dimittere.*—It would be pos-ible, though not necessary, to write *hinc abierit.*

651. For *sociennus* = *socius* see Nonius as quoted in the crit. notes. —*interstringam:* see Key, L. G. § 1342, 1 e.

652. Hare compares a similar passage *Cas.* II 4, 23 *abin hinc ab culis?*

653. *emortuos* 'completely dead:' Key, L. G. § 1332 g.

654. For the hiatus *dém ho—* see Introd. p. LXIII.

657. The syllables *foris crepu* form a proceleusmatic: see Introd. p. XXXI. For the matter see the commentators on Ter. *Andr.* IV 1, 59 and *Ad.* II 3, 11.

658. A more correct reading would be *huc ego ad ianuam conces-sero.* It is obvious to understand this of Megadorus' house, near whose door the slave hides himself.

659. Charisius takes *Fide* as a genitive, as appears from the passage quoted in the crit. notes: it seems however much more natural to take it as a dative (Key, L. G. § 966). In the same way we have *Fide* 667.

660. For the explanation of the phrase *os alicui sublinere* ('to deceive, to cheat') see Nonius as quoted in the crit. notes. Gronovius observes that this ludicrous practice is mentioned by Virgil, *Ecl.* VI 22 (Aegle) *sanguineis frontem moris et tempora pingit*, and by Petronius *Sat.* 22 (p. 23 Büch.) *cum Ascyltos...in somnum laberetur, illa...ancilla totam faciem eius fuligine longa perfricuit et non sentientis labra ume-rosque sopiti carbonibus pinxit.* Gronovius quotes the following instances of this phrase in Plautus: *Glor.* II 5, 47. *Merc.* II 4, 17. *Capt.* III 4, 123.—For *pacnissume* see note on 463.

662. *illum coruom ad me ueniat uelim* is a well known construction instead of *ille coruos ad me ueniat uelim.*

663. *illic* = *illice*, see *Men.* 304. 828. 842 in Ritschl's edition.

664. *edit:* see Key, L. G. § 482.—*tam—quam* 'I might as well give him as lose,' i.e. to give and to lose would amount to the same in this case.

668. For the dative *Fide* see note on 607.

669. There are several Plautian passages where the two words *fuge* (*fugae*) and *euge* (*eugae*) have been erroneously interchanged, e.g. *Asin.* 555 (= III 2, 9) **B** has *eugae*, **J** *euge*, but Bücheler justly emends *fugae* (see *jahrb. für class. phil.* 1863 p. 772). Again *Most.* 686 **BCD** have *Fuge* which Camerarius changed to *euge:* **A** gives EUGAE and this form Ritschl ought to have put into his text, it being supported by good MSS. and evidenced by the metre, notwithstanding the Greek εὖγε. See e.g. Ter. *Andr.* II 2, 8 (= 345 Fl.) *te ipsum quaero. eugaé, Charine* with Bentley's note. Fleckeisen has this spelling throughout his edition of Terence.

672. For the hiatus *re mē er—* see Introd. p. LXIII.

674. For *iuxta* see Nonius as quoted in the critical notes. Comp. *Glor.* 234 *scias iuxta mecum mea consilia. Pseud.* 1161 (*nescio*) *iuxta cum ignarissumis.* Sallust too says *iuxta mecum omnes intellegitis* Cat. 58.

675. *super:* Key, L. G. § 1380 c.

676. *resecroque:* 'I implore you again and again,' comp. *Persa* 47 *obsecro resecroque te.* In both passages this seems the simplest explanation; the words of Festus '*resecrare est resoluere religione*,' which the editors since Pithoeus (*Aduers.* I 10) connected with them, should not be applied to them.

677. The construction *mentionem facere cum aliquo* occurs again *Cist.* I 2, 15 and *Persa* 109.—For the pronunciation *aúnculo* see p. 84.

679. *inpetrassere* is an old infinit. fut. = *inpetraturam esse.* Comp. *reconciliassere* Capt. I 1, 65. In the same way Lucilius has *depeculassere et dearyentassere.* See Zumpt § 161.

682. *te aduorsum* 'in your face,' see Key, L. G. § 1307 b. Comp. *Poen.* I 2, 188 *mendax me aduorsum siet.*

683. There are only two other passages besides this where the neuter *uterum* occurs instead of the masculine: Turpil. 179 (Ribb. Com. p. 92) *dispérii misera: úterum cruciatúr mihi* (for the hiatus see Introd. p. LXI) a line which is undoubtedly spoken by a girl in the same situation as Phaedria. The other passage is Afran. 346 *sedit uterum* (Ribb. Com. p. 178).

684. '*luna a lucendo nominata.. eadem est enim Lucina.* (see Max Müller's Lectures 2 p. 278) *itaque, ut apud Graecos Dianam eamque Luciferam, sic apud nostros Iunonem Lucinam in pariendo inuocant.*'

a

THE END.

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